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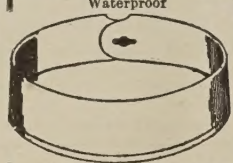

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FOURTH SUNDAY IN ADVENT.

AS the season of Advent is drawing to its close and we approach that joyful day when we shall make our Christmas Communion, we are apt to pass lightly over the teachings of this Fourth Sunday in our eagerness to celebrate the coming festival. Yet every thought is full of devotional meaning.

Even in our best efforts to keep the season we have been, as the collect says, "sore let and hindered in running the race that is set before us." The multiplicity of secular demands upon our time and thought has turned us aside. We should not allow the worldly element which now surrounds Christmas to be a clog upon our spiritual aspirations. There must be interchange of presents, in commemoration of the great Gift to mankind, but it should not be carried to such an extent that we lose sight of the religious aspect of the season.

The Gospel teaches us, as last Sunday, more in regard to the lonely prophet, as if the Church were loath to turn away from the forerunner of Christ.

The Epistle contains different subjects for meditation, and many sermons might be preached upon the great thoughts with which it is replete. "Rejoice in the Lord alway: and again I say, rejoice." Why should a Christian be sad? "In Him we live, and move, and have our being." There is a holy joy, a calm peace, that secret of the saints, which is different from the noisy merriment of the world. A spiritual writer was asked how we are to overcome temptations, and his answer was: "Cheerfulness is the first thing, cheerfulness the second, and cheerfulness is the third." Very practical is the following remark by a sensible writer: "You have not fulfilled every duty, unless you have fulfilled that of being pleasant." To be habitually melancholy is to dishonor God. The influence of one person who appears gloomy and irritable in the morning will tend to send away the rest of the household to their daily tasks in a similar frame of mind. "If you would discern in whom God's spirit dwells, watch, and notice if you ever hear him murmur."

A second subject for inexhaustible consideration is the exhortation to prayer. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." There is no greater force or power in the world than that of prayer. It is communion with Almighty God, direct intercourse with the unseen. More marvellous than the wireless telegraphy, it binds together those sundered by continents, and even spans the darkness of the grave. It is the life of the Church and of her members. In the words of the late Bishop McLaren: "The Church of to-day needs the prayers of men who devote themselves to prayer, more than the labors of men who devote themselves to labor."

Prayer must be accompanied by thanksgiving, yet many forget to render thanks even when they have received a direct answer to their petitions. Our Lord said to the ten lepers: "There are not found that returned to give glory to God, save this stranger." The subject of thanksgiving naturally leads us to the thought of the Eucharistic Sacrifice, that time and place where prayer is the most effectually offered in union with the one true Offering which alone is perfect in God's sight.

The Epistle closes with the benediction of peace used at all celebrations of the Holy Communion. At the Nativity the angels proclaimed it to all mankind, and our Lord left it as His legacy to the Church; that peace which passeth all understanding and which the world can never give nor take away.

C. F. L.

IF YOU ASK me which is the real hereditary sin of human nature, do you imagine I shall answer—pride, or luxury, or ambition, or egotism? No; I shall say—*indolence*. He who conquers *indolence* will conquer almost everything.—*Lavater*.

THE CHURCH AND THE "FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA."

THE newspapers have kept us informed of the fact that there lately assembled in Philadelphia a body of distinguished men said to represent "thirty Protestant Churches" with more than 18,000,000 members, and sitting as the "Federal Council of Churches of Christ in America." Some account of the deliberations and of the place taken by Churchmen in the movement, as also in the earlier "Inter-Church Conference" of 1905, will be found on another page of this issue. From that account it will be observed that the "conference" of 1905 had evolved by 1908 into a corporate federation of many Churches, by means of the specific act of each in giving its "approval of the purpose and plan of the organization" and appointing delegates thereto. Only Churches that had officially given such approval were eligible for representation in this Council.

In our General Convention of 1907 no attempt was made to secure acceptance of the federation plan or adoption of the platform invited by the Inter-Church Conference such as would justify the Church in official representation in the Federal Council of Churches. There was, however, a resolution passed authorizing the chairman of the Commission on Christian Unity "to appoint, if in his judgment it seems best to do so, members of this Commission to represent it at the proposed meeting of the Inter-Church Conference on Federation to be held next [this] year; it being understood that such members appear as representatives of this Commission and not as representatives of this Church at large." Acting under that authority, the Bishop of Pennsylvania, chairman of the Commission, designated three Bishops, three presbyters, and three laymen, members of the Commission, to sit in the Federal Council. Their names will be found in the news article in this issue already referred to. It is understood that of the nine members six were actually in attendance, and a seventh, the Bishop of Pittsburgh, made an effort to attend and reached Philadelphia for the purpose, but was detained in his room by illness for at least the greater part of the time.

As to the outcome of the Federal Council we quote from the Rev. Dr. Oberly, one of those who sat on behalf of our Joint Commission, whose statement in regard to the movement leading up to the Federal Council and the representation of the Church therein is contained in the news article, and who has kindly favored us with his views on the subject:

"The impressions left upon my mind are as follows:

"The Philadelphia Council differed in character wholly from the New York Conference. The speeches were lacking in idealism and eloquence, and inspiration was wanting. It was quite apparent that the leaders had carefully thought out their plans in the three years and were determined to have them adopted. The whole trend was Protestant, and the Church was left at one side. Three years ago I thought the movement so great and promising that I did not see how the Church could be left out; to-day I do not see how it can be included. I was so satisfied that this was the case that I declined to serve on committees to which I was appointed, and on the third day I departed, feeling that I had no business there any longer. A well defined federation has been created that is regarded as a substitute for unity, and the comity of three years ago is now federation that will control foreign and domestic missions, ministerial education, especially for missions, and will weld indefinite Protestant opinions into a concrete form. Measures were adopted to publish literature for missionary use with an indefinite statement of the teaching in regard to Gospel doctrine and free salvation.

"The Federation is to be made perpetual, as is shown by an extensive plan for work, government, and division of labor. A plan was adopted to raise a million or more dollars for endowment, and it was suggested, and perhaps adopted, to have the Federation incorporated.

"I cannot see that our Church has any place in the scheme, unless we are willing to throw aside all our Catholic principles, orders, sacraments, inheritance, and traditions and become a Protestant sect. And even then we would be swallowed up and would have no reason for our existence. The dream of Unity is destroyed, and I can see no encouragement in the future, until God in His wisdom shows these men that federation is not unity, nay, that it is a hindrance to it.

"It may be that God has taken this method to show men that unity cannot be forced by leaders and majorities, and that human plans will be futile in the end. Unity, when it comes, if ever, must proceed from a different basis. There must first be oneness in love and will and faith and sacramental union with God through our Lord Jesus Christ. Councils and constitutions and incorporations and endowments will never accomplish it. Statements of belief that pare down the deposit of the Faith are fatal hindrances, just as fatal as the recognition of man-made sects and un-apostolic ministries.

"If the federation had remained a conference, the Church might have had a share in its work; but by becoming a council we are wholly excluded."

IN OUR JUDGMENT it is necessary to distinguish carefully between federations of Christian men for common work, and federations of corporate "Churches." The former we view as wholly defensible; it is difficult to see how the latter can be. This thought we intend to develop more fully in the near future. It is enough now to recall the distinction between the historic and the popular use of the word "Church," which differentiates the constituent bodies of the Catholic Church from Protestant Churches. We are unable to discover how a branch of the Catholic Church can "federate" with organizations of its own baptized members, or others, who have set up rival governments to its own, without being untrue to itself and to its Divine Master.

True, this federation has escaped the more serious of the mistakes which we were impelled to criticise in the work of the Shanghai Conference. So far as we have been able to learn, there has been no assumption that a single "Church" has been newly set up, in which the constituent denominations are subordinate and equal factors, nor has there been any discussion as to qualifications for membership in such a "Church." The body purports to be nothing more than a federation of distinct Churches. The principles avowed by the Federal Council are not objectionable. There is, however, the constant assumption that these Churches, all of them Protestant, are Churches in one and the same sense, and that their differences are of little vital importance. In his opening address the temporary president, the Rev. Dr. William Henry Roberts, a distinguished Presbyterian minister, said:

"The character of the Council as a representative body is determined by two facts: first of which is the proposal presented to the thirty constituent denominational Churches which were represented in the Inter-Church Conference held in New York City in November, 1905. That proposal was for a federation of denominations to be created by the denominations themselves. Federation is no new idea, but denominational federation is new. The second fact is the adoption by twenty-eight out of thirty of the constituent Churches and by two additional Churches of the plan of denominational federation approved by the conference of 1905. This Council, by virtue of these two facts, is an interdenominational assembly, composed of delegates appointed, in so far as feasible, in an official manner by the governing or advisory bodies of the constituent denominations."

And the secretary, Dr. Sanford, was quoted in the Philadelphia *Ledger* as stating the relation of the constituent Protestant bodies (Protestant Episcopalian included) to each other as analogous to that of the Jesuit and Paulist orders in the "Catholic Church," so that "in this respect the Catholic Church recognizes differences of administration where the cleavage is as great as between the different Protestant denominations." The relations of the various Protestant Churches to each other, then, are assumed to be identical with that of Jesuit and Paulist orders to each other. As the combined number of the latter, with others, constitute in fact one Catholic Church, so do the former constitute a united Protestant Church. This was not, indeed, an official utterance, but it undoubtedly reflected the mind and the intention of the vast body of delegates.

Our Church delegates occupied an extremely delicate position in that body. The obvious assumption on the part of the public could not have been other than that they were there to testify to the readiness of the Protestant Episcopal Church to enter into corporate relationship with twenty-nine other Christian Churches in such wise as to assume entire equality of authority on the part of each. This view was, of course, impossible to most, if not all, of our delegation, whose personnel was made up of very trustworthy men; yet it is difficult to appreciate how two of the members, who are anonymously quoted in our news article, can fail to see that in fact their very presence carried with it an assumption that to them would be inadmissible.

In fact we feel a sense of surprise that the chairman of our commission on Christian Unity should have deemed it fitting to name representatives to the Federal Council at all. Apart from other considerations, membership in that body is expressly limited by its own rules to delegates from bodies that have corporately approved the plan of federation submitted to it. It is certain that the Protestant Episcopal Church has not approved that plan. Neither the Joint Commission nor its dele-

gation to the Inter-Church conference of 1905 even presented the plan to General Convention. When, the Church having not fulfilled the conditions of membership, our commission sent delegates to sit in the Philadelphia council, those delegates were either seated under mistaken premises and inadvertently, or by such an unprecedented act of magnanimity on behalf of the Federal Council as knowingly to seat delegates from an organization that had not qualified in its right to be represented. The chairman of the Joint Commission was of course acting within his rights under the resolution of General Convention already cited, which obviously was passed under the mistaken impression that nothing more than a "conference," such as that of 1905, was contemplated. "Conference" was the term used in the empowering resolution of General Convention. All that the resolution amounts to is the admonition to the chairman of that commission: Look into this business, and if it's something in which we ought to be represented, send somebody there for the purpose. General Convention neither received from the Joint Commission on Unity, nor asked from it, any information as to what steps were to be taken. We fear this failure to state the case, in view of the large importance of the matter, was a sad error of judgment on the part of our Joint Commission, and also something of a discourtesy to those outside our fold who were laboring to promote a federation that should include us. Still, as the whole matter was left to the chairman of the commission, evidently because it was felt that he could discover the facts and his discretion could be trusted, it would seem as though he would have discovered how indelicate was the position in which delegates would be placed who sought admission to a body in which they had no vestige of right to sit.

And apart from that, it would seem to us that only misunderstanding and harm can result from the participation of our delegates in this gathering at all. It is obvious that they had no right to commit the Church to the federation plan or to any of its details. We could wish that they had been refused admission as delegates by a body to whose platform they had no right to assume the Church's assent. Their very entrance into the body as delegates was, though quite unintentionally, an impertinence to the body in which they sat, and would have been equally an impertinence to the Church which they purported to represent, had not the Church's legislative body abdicated its duty to discover the facts and act upon them, and left the chairman of a single Joint Commission to determine, on his sole responsibility, what to do in so momentous a matter. If he did not discover the facts correctly, and if his exercise of discretion strikes any of us as unfortunate, we trust it will be a lesson to future General Conventions to face their own problems, and not weakly to pass them over to single individuals. We have only sympathy for the venerable Bishop of Pennsylvania who, in our judgment, has made a mistake in determining a question that ought not to have been left to him to decide; we have no condemnation for the delegates of his appointment, who had the right to assume that they were entitled to sit in a body to which they had been appointed; we have only praise for a body that gave seats to these delegates in spite of the fact that their Church had not complied with the definite, express conditions upon which alone their delegates could be entitled to sit; and we have distinct commendation for each of the speakers from the side of the Church, whether in the capacity of delegates or of guests, so far as their words have been reported to us. Yet taken all in all, one more serious mistake would seem to have been made; one more misunderstanding between Christian bodies, to be cleared away before unity can come. And all this must be evident even to those persons, if there be any, who desire this Church to enter into a Protestant federation with many other Churches, all assumed to be of equal authority.

As to the general question of participating in an official federation of Protestant Churches, we believe it to be simply suicidal for a body that is an integral part of the Catholic Church. *This Church cannot enter into joint partnership with Protestant Churches on any basis that assumes equal authority attaching to each.* We are quite aware that this will seem very narrow doctrine to those who view the matter from the sectarian standpoint. It is in fact the broadest position in Christendom. It rests on the conviction that Jesus Christ did not leave mankind to flounder about as disintegrated units, but receives individuals by Baptism into unity with His Body, and teaches, feeds, sustains, guides, and directs those His children and members by the ministry of official representatives of Himself, constituted as such by Him, and bearing credentials from Him such as no other ministry can have. This position may be controverted and denied; but a movement toward unity that expressly assumes its falsity or its negligible quantity is too narrow to include the Church. A Protestant Federation cannot be broader or more inclusive than the Protestantism of which it is the avowed representative. That this Church should have been placed in the delicate position of being shown to the American people as Exhibit Z among many Protestant sects, is evidently the fit punishment due it for retaining the Protestant name. And even if we are to deem expediency rather than principle the controlling motive in this important matter, it is passing strange that men do not perceive the folly of accentuating the pseudo-Protestantism of this Church instead of its inherent Catholicity, at a time when thoughtful Protestants are earnestly seeking the latter characteristic and are discussing whether, perchance, a party in the Roman communion will enable them to find it. Only last Monday, at a meeting in New York attended by two hundred Congregational ministers, we read in the daily papers: "When the Rev. Dr. Leighton Williams of Amity Baptist church said that 'Protestantism, as Protestantism, is a dying thing,' they applauded him." Yet this Church does nothing to show the Protestant world that it has the opportunity to aid them, not as fellow Protestants, but as being in fact the American Catholic Church.

We warn Churchmen that if they seek to plunge the Church into relations that assume, as a matter of course, that she has no standing in Christendom other than that of a voluntary body, which can be federated with like voluntary bodies, many thousands of Churchmen will rise in indignation to stay their hands. We are perfectly willing that Churchmen should participate in "conferences" with representatives of other Christian bodies, on moral or religious questions; but we cannot compromise the Church in any such wise as to seem to imply that she is a Protestant sect, standing upon the same level with Protestant sects of twenty-nine other names. Until General Convention formally accepts that position we shall deny that any committee or its chairman is justified in thus exhibiting it before mankind.

THERE has been some discussion in our columns and elsewhere as to the wisdom of so radical a change in the manner of choosing the trustees of the General Theological Seminary as has been proposed. The question ought to be considered in all its bearings before any change is determined upon.

The General Seminary, as the name implies, is an institution in which every Churchman in the land has an immediate interest. It is the one institution of theological learning that belongs to the whole Church in the United States, and which by its broadly representative character should reflect the mind and spirit of the Church at large, and not become local or provincial in its temper or its government. These thoughts spring up naturally in view of the appointment by the last General Convention of a Joint Committee to consider the advisability of such a reorganization of the Board of Trustees as should make that body less unwieldy and ineffective than at present. With the general purpose of this Joint Committee all Churchmen must sympathize. The Board, as at present constituted, while nominally representative of the whole Church, is so large that practically only a few of its members take active part in the administration of Seminary affairs, and who these few shall be is determined largely by adventitious circumstances.

But the recent action of the diocese of New York in its annual convention gives us pause. At first sight that action seems natural and reasonable. The convention expressed its willingness to surrender special diocesan rights in the appointment of a certain number of trustees, if other dioceses possessing similar rights signified their willingness to do likewise. This merely smooths the way for the work of the Joint Committee, removing one of the chief obstacles to reorganization, namely, the vested rights of certain dioceses to elect trustees. But why this extraordinary haste to meet the Joint Committee rather more than half way? Why should any single diocese have taken the initiative before the Joint Committee has even formulated its first report? These questions cannot fail to suggest scruples to the minds of conservative Churchmen.

Reorganization of the Board may be salutary and necessary, but it is a work of such far-reaching importance that it would be a great misfortune to the Church should legislation be rushed such as might be utilized in the interests of any party schemes. It is quite conceivable that, in the eager desire to simplify the governing body, reaction against the present constitution of the Seminary should go to unfortunate lengths.

The Board may now be too large; it is not impossible that the attempt may be made to make it too small. A Board of Trustees for the General Seminary should be before all else *representative*. Is it likely to be such if in the interests of effectiveness a Board of twenty or thirty members should be substituted for the present Board? Such a reconstituted Board would be elected by General Convention. The whole question of the government of the Seminary might be thrown into the arena of party politics. At present all the Bishops who are willing have seats on the Board. Should it come to the question of electing seven or eight Bishops to represent that Order on a reconstituted Board, the mere fact that they were Bishops would not necessarily mean that they were representative of the Church at large. Whatever else it may be or not be, the present Board of Trustees is not, and cannot well become, partisan. Surely the Church's watchword in this whole matter should be *festina lente*.

One thing is certain. Any change made should be devised by men thoroughly sympathetic with the Seminary. There should be no color of partisanship. We believe the Seminary as to-day conducted thoroughly deserves the confidence of the Church, and it would be regrettable if any action taken should seem to impair its right to such confidence.

NO subject is of more interest to discerning American Christians than the varying problems which pertain to religious work in different parts of our own country. Too often the subject is treated in a grossly partisan manner, as though efficiency were to be or could be gauged by statistics. The fortunate rector who finds multitudes of Churchmen pouring into his choicely-located parish becomes the hero of the Church, and the Bishop of that diocese the wise administrator. And the rector from whose parish, and the Bishop from whose diocese, there is a constant drain of the best native blood as the young men leave the farms and go to the cities, are the despised among their brethren. Behold the statistics! They cannot even hold their own, or the Church under them does not grow. What dolts they must be! How wofully old-fashioned and out of date must their methods be!

And yet we venture to say that very much of the best work done by the Church is that which adds nothing to the net total of her statistics—except in the list of burials—simply because the outgo is annually equal to or greater than the best increase that can be won.

These considerations are suggested to us by the thoughtful words of the Bishop of Vermont, addressed to the recent Missionary Council in Boston, which, at our request, he has written out for us, and which are printed on another page. Eastern and southern New England, with their thriving factory towns in which foreign labor has gradually supplanted the old-time New Englander, have one set of problems; northern New England, with its rugged hills, its abandoned farms, the slow but sure passing of the "Yankee" who contributed so large and so honorable a share to early American history, and the incoming of the Polish or other northeast European farmer to take his place, has problems quite distinct, which are not precisely identical with the problems of any other section of the country. And so each section and sub-section of our country has problems unique and specific. It will be to our credit when we study those problems carefully, and seek to understand them and to discover how best the Church can meet them.

We plead with Churchmen to be especially sympathetic with those whose work is cast in the more difficult fields. Northern New England constitutes one of those fields; and in spite of the inherent difficulties and the inevitable losses from migration to the cities, it is reassuring to know that the Church actually gains on the population in each of the three dioceses of that sub-section. That proves the character of the work we are doing therein, and the efficiency of the workers.

AN ANSWER to a correspondent printed in last week's issue stated that "the American Church is not represented by official authority in the late Federal Council of Churches." This proves to have been a misleading statement. Acting under authority of a resolution of General Convention, the chairman of our commission on Christian Unity had officially designated nine delegates to represent that commission. In writing last week we had been under the impression that no such appointments had been made. The matter is treated further in the editorial leader in this issue.

ACUTE STAGE OF THE EDUCATION DIFFICULTY IN ENGLAND

More than a Hundred Thousand Protest Against the Primate's Policy Within a Week

ELEMENTS OF OPPOSITION TO THE BILL IN THE HOUSE OF COMMONS

English Archdeacon Chosen Archbishop of Capetown

DEATH OF REV. HENRY N. THOMPSON

The Living Church News Bureau
London, December 1, 1908

ALTHOUGH the second reading of the new Education Bill—the fourth of the Government's schemes for a settlement of the Education question—was carried in the House of Commons last Thursday night by a substantial majority, 323 votes against 157, yet it is not at all likely that the bill will pass into law. I do not believe that even the Asquith cabinet is very sanguine about its prospects. Day by day the storm is gathering outside of Parliament like a besom of destruction against this latest attempt of the Government—the most insidious and mischievous of all its attempts—to banish Christianity from the sphere of national elementary education. The bitterness of the situation is intensified by the reflection that the Church seems practically to have been betrayed by her natural leaders in the Archbishop of Canterbury and those Bishops whom he seems so completely to dominate. At length, however, the Primate and some of the Bishops among his following are apparently beginning to realize the gravity of the situation in which they have placed the Church by their policy of so-called "compromise" in the recent negotiations with the Prime Minister and the Minister of Education. The terms of the bill, they now say, do not carry out the understanding arrived at with the Primate. And a further conference with Mr. Runciman has been decided upon with the object of adjusting the difficulty if possible. The Bishop of London, the most prominent member of the newly formed Education Settlement Committee, states publicly that he can not vote for the bill in its present state. In writing to the *Times* newspaper, the Bishop says that correspondence pours in upon him by every post "which is very sad reading." The purport of it is that they in the Church are bartering "a substance for a shadow" if they accept this bill. The substance, his correspondents say, is plain—11,000 Church schools; the right of entry in Council schools is a shadow which will evade their grasp. Surely the Bishop of London ought to have known this himself.

The Press Association is informed by Sir C. A. Cripps, K.C., vicar general of the Province of Canterbury, that he has resigned that office as a protest against the Education Bill; in other words, as a protest against the policy of surrender adopted by the Primate.

A special meeting of the Representative Church Council will be held this week, on Thursday, to consider the Education question. And both the Bishop of London and the Bishop of Southwark have decided to take the opinion of their dioceses in respect of the same matter.

SIGNATURES TO THE CIRCULAR LETTER.

The Dean of Canterbury reports through the columns of the *Times* as to the response made to the Circular Letter issued to the clergy by Lord Hugh Cecil, himself, and Lord Halifax. Signatures were still coming in when he wrote, and when they have had time to analyze the complete returns in detail an exact report will be made to the Primate. But they desired to state at once, in round numbers, the replies already received; and "in face of the conspiracy of these Bishops to silence the pulpits," in the language of the Dean, the result appears to them satisfactory. The number of beneficed clergy who have signed the Circular Letter is 2,350, and the number of signatures attached to it is about 114,000. The clergy include the Bishop Suffragan of St. Germans (Diocese of Truro), and Bishop Anson (formerly of Qu'Appelle), the Deans of St. Paul's, Chester, Llandaff, six Archdeacons, and one canon (Dr. Newbolt). The laity include the Duke and Duchess of Somerset and several other members of the Peerage. The number of Rural Deans is considerable. Many of the returns expressly mention churchwardens. The signatures come from all parts of the country. A considerable number of letters explain that the signatures would have been much more numerous but for the interposition of the Bishops, of which several of them complain.

The Dean thinks it is clear that, if the clergy had been left free to act on their own judgment, an overwhelming expression of agreement with the circular would have been exhibited:

"As it is, the fact that, in spite of the Bishops, such a large number of signatures should have been received in a single week, cannot but be regarded as a significant expression of revulsion from the so-called 'compromise' which prevails among the clergy and laity; and we are well satisfied to have obtained this result and to have called the attention of every incumbent in the country to the imminent danger with which the Church education is threatened by the action of the Bishops and by the present bill."

STRENUOUS OPPOSITION TO THE BILL IN PARLIAMENT.

Even inside the House of Commons the Education Bill will have a rough time of it. The bill is officially opposed by the Irish Nationalist party and by the Labor party. Apart from these sections, a large number of Radical members are opposed to the bill. Among opponents of the bill on the Conservative Unionist side of the House are such leading members as Mr. Balfour, Mr. Wyndham, Mr. J. G. Talbot, and Lord Robert Cecil. Mr. Balfour, in his speech on the second reading of the bill, expressed his conviction that this so-called "compromise" contained no element of stability.

"It is as certain as that day follows the night," he said, "that what you call a settlement is predestined to be upset on the first favorable opportunity." Until they had got religious equality in public elementary education they would never have "full, perfect, complete, and secured peace in this country."

Subjoined are two noteworthy newspaper comments concerning the present educational situation:

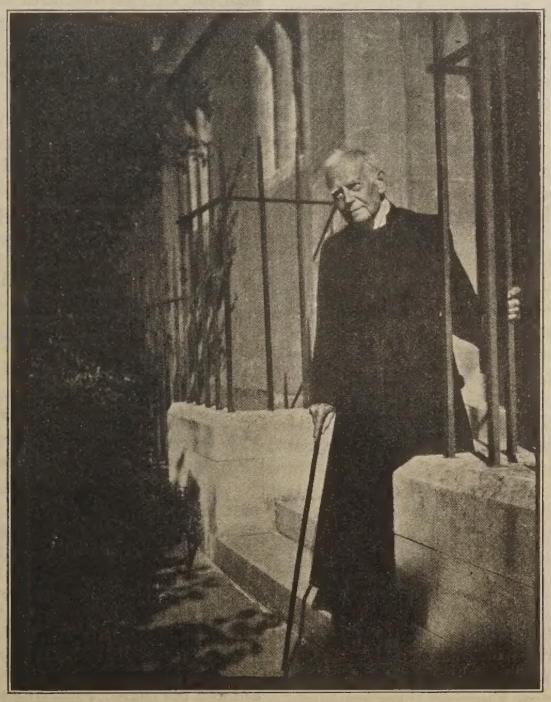
The *Standard* says: "The Archbishop of Canterbury and the Bishops who are acting with him have no power to impose their views upon the Church in general, and, unless they hold out for serious modifications, will discover that they have misinterpreted the opinion of their dioceses." The *Globe*, the oldest and most generally respected evening newspaper in London, and which has joined the *Standard* in standing up for the Church's rights, reflects as follows upon the Primate's action: "Having regard to the gathering storm and to the evidence which is accumulating on so many sides as to the unpopularity of the bill, people are beginning to ask themselves how far the Archbishop of Canterbury was justified in assuming that the Church of England is ready to transfer its schools."

In order to force the Education Bill through the Commons, there is to be the application of the Closure. Under the Prime Minister's guillotine resolution, which has obtained a Government majority, only eight days are to be given to the committee stage, only two to the report stage, and only one to the third reading. To hope that procedure of this kind will lead to conciliation is, in the language of Lord Robert Cecil, simply insanity.

As a countermove to the formation of the education settlement committee, in support of the bill, steps are being taken to form a religious equality committee, in opposition to the bill. Among the promoters of the committee are the following persons of eminence: The Bishop of Birmingham, Lord Hugh Cecil, Lord Halifax, Mr. D. C. Lathbury, the Duke of Newcastle, Mr. Athelstan Riley, the Marquis of Salisbury, the Earl of Shaftesbury, Lord Stanmore, Chancellor P. V. Smith, Mr. J. G. Talbot, M.P., the Dean of Canterbury, and the Bishop of Manchester.

DEATH OF THE REV. HENRY N. THOMPSON.

The Rev. Henry N. Thompson, vicar of Havenstreet, Ryde, Isle of Wight, who has just passed to his rest among the Faithful Departed, after a protracted period of invalidism—he celebrated his last Eucharist just before last Epiphany—well deserves an obituary notice in this correspondence. And this is all the more due to his memory, I feel, from the fact of my having known him personally for a number of years. He was certainly one of the Church's most able and consecrated and useful sons in the priesthood. He was a man considerably above the average in respect of both intellect and spirituality. As a controversialist, acute and resourceful, while with due regard to the recognized amenities of controversy, he had but few equals in the Church. The work by which he was chiefly known outside his parish was that as the author of the *St. Bartholomew's Church Tracts*, which have done so much for the spread of the Catholic faith among the masses; and latterly in connection with the Catholic Literature Association, of which he was one of the main founders and at the same time the chief tract writer and the hon. treasurer. His sacerdotal ministry was chiefly spent at the famous Brighton church of St. Bartholomew, where he was an assistant curate under the founder and first vicar, and since then at Havenstreet. His work here as parish priest has had quite remarkable results. He found this Isle of Wight village almost entirely given over to Protestant Dissent (and the church with hardly the decencies of worship), and now he has left to his future successor here one of the strongholds of Catholicism in the diocese of Winchester. May he rest in peace!



THE REV. R. M. BENSON, S.S.J.E.

GENERAL AND PERSONAL MENTION.

The Bishop of Southwell having declined the Archbishopric of Capetown, the Bishops of the Province of South Africa, in conjunction with the vicar general of the diocese of Capetown (Dr. Cameron, Bishop Coadjutor), by authority delegated by the elective assembly, have unanimously elected the Ven. Winfrid Burrows, Archdeacon of Birmingham, to the Archbishopric. Archdeacon Burrows now has to decide whether he will accept the offer made to him.

The Primate was last night about the same. His doctor expresses the opinion that he has been exerting himself too much during the last week, and has been thrown back a little.

J. G. HALL.

SNAPSHOT OF FATHER BENSON.

THE illustration, true to life, is a snapshot of that venerable priest, founder of the Cowley order, the Rev. R. M. Benson, taken by an American priest last summer in front of the Mission House, Cowley, Oxford. Father Benson is almost totally blind and deaf, but "quite well, thank you," with a never-failing smile, in spite of his nearly ninety years.

THE SCHOLAR who teaches us that the opening chapters of Genesis contain two interesting but dissimilar "creation-poems" rather than scientific descriptions of creation—interesting human documents but not infallible revelations—is not destroying the Bible. Its real enemy and destroyer is found in the person, who, although he may hold the traditional view of Scripture, makes a selfish, secular, and senseless use of Sunday; a use that rises no higher than animal gratification but is not good for man simply as an animal. To find the destroyers of the Bible we only have to look out of our windows on Sunday morning and note the crowds of respectable people who, turning their backs upon the church, the spiritual interests of mankind, the higher sanctities of their own homes, and all the noble pleadings of Scripture, are rushing off to fleeting and frivolous pleasures that neither rest the body nor chasten the heart. Let them reflect and repent. They are not only destroying the Bible, they are pulling down the pillars of the temple which is the sole protection of their lives and their properties. The time for repentance and reform is at hand.—REV. J. H. CROOKER in *Universalist Leader*.

NEW YORK FIGHTS TUBERCULOSIS

"Church Day" at the International Exhibit in the Museum of Natural History

JOHN MILTON ANNIVERSARY IS OBSERVED

Continued Feeling as to the Impending Destruction of St. John's Chapel

VARIOUS HAPPENINGS IN NEW YORK

The Living Church News
New York, December 14, 1908

"CHURCH DAY" at the meeting in connection with the International Tuberculosis Exhibit brought many clergymen of the city to the conferences last Monday in the auditorium of the Museum of Natural History. Several of them spoke, including the rector of Trinity Church, the Rev. William T. Manning; the rabbi of the Free Synagogue, the Rev. Stephen S. Wise; the Rev. William J. Dawson, an English evangelist; the Rev. Walter Laidlaw, secretary of the Federation of Churches, and the Rev. Nehemiah Boynton, of the Clinton Avenue Congregational Church, Brooklyn. Addresses were also made by Dr. Abraham Jacobi and Dr. Woods Hutchinson. The keynote of the clerical speakers, except Dr. Dawson, was that the religious world had awakened to its responsibility for the bad social conditions which give the poorer wage earners little chance to escape tuberculosis, and was doing all in its power to check its spread by improving them. A letter was read from Archbishop Farley regretting his absence, and expressing his keen interest in the fight against the disease.

THE MILTON CELEBRATION IN NEW YORK CITY.

In the Church of the Ascension, Fifth Avenue and Tenth Street, on Wednesday afternoon, December 9th, a most unusual and unprecedented service in this parish, long and widely known for the plainness or almost complete absence of ritual observances, was held to commemorate the three hundredth anniversary of the birth of John Milton.

Hardly a more appropriate edifice in New York could have been chosen than the Church of the Ascension, with its great painting of the Ascension by La Farge, decorations by St. Gaudens, its Churchly architecture, its high-vaulted arches, its powerful and sweet-voiced organ and beautiful choir. The church was entirely filled long before the distinguished guests and musicians came into the church singing Milton's metrical version of Psalm 81. First came the crucifer, in red cassock and lace cotta. Next was the girl choir of the mission of the Comforter, garbed in gray. Rolling white collars were about their necks and on their heads were caps of gray. They were veritable Puritan maidens in miniature, for their costumes were exactly of the pattern of those worn in England three centuries ago. Contrasting with the neutral tone of the dress of drab were the bright red cassocks of a choir of older girls, and last of the singers was the choir of men and women in black and white. Next came the vestrymen.

Those representing the academic, the artistic, and the literary circles of the metropolis were in the division which followed, all in the robes of their universities. Nicholas Murray Butler, wearing the scarlet of his doctor's gown of Cambridge, Milton's own university, and Dr. John H. Finley of the College of the City of New York walked side by side. William Dean Howells, Richard Watson Gilder, and Sir Caspar Purdon Clarke, director of the Metropolitan Museum of Art, were also in line. The only woman in the procession wearing a doctor's gown was Mrs. Riggs (Kate Douglas Wiggin).

New York state was represented by Colonel Treadwell, military secretary, in full dress uniform, who was there in place of the Governor, while Dr. Thomas Darlington, president of the Board of Health, had been sent by the Mayor. The representatives of foreign nations were there, including Mr. Karl Buenz, the Consul General from Germany, and Count Massiglia, who is accredited to this port from Italy.

Vested clergy of the Church, and the representatives of twenty Protestant denominations were in the company. Conspicuous among the former were the Rev. Dr. William R. Huntington of Grace Church, the Rev. Hugh Birckhead of St. George's, and other clergymen from neighboring parishes. The Rev. Dr. Howard Duffield of the First Presbyterian church, which is only a block distant from the Ascension, was an interested participant. Bishop Kafterian of the Armenian Church; Bishop Rawaweeney of the Syrian; and Dean Hotovitzky of the Russian Churches, were there in vestments of rich Oriental pattern, which enhanced the impressiveness of the ceremonial.

At the end of the procession came Bishop Greer with Bishop Courtney, rector of St. James'. The dignitaries of the Eastern Churches went inside the chancel rail.

Addresses interspersed with musical compositions of the period 1595-1759 by Henry Lawes, Handel, and J. S. Bach were superbly rendered by soloists, chorus, and a select orchestra of strings and wood and the organ, under the direction of Richard Henry Warren. The speakers were Dr. Hamilton Wright Mabie, Dr. Nicholas Murray Butler, Dr. Richard Watson Gilder, and Mr. Ben Greet. After a letter had been read by the Hon. Henry E. Howland from the British Ambassador at Washington, the Rev. Percy Stickney Grant, rector of the parish, preached a brief sermon, in which he extolled Milton's deeply religious life. In part he said:

"A sermon at this time would indicate the relation of this celebration directly to religion, and that I think Milton would like, for it unites his two great ends—religion and beauty. Spenser was the poet's poet, they say; Milton is the preacher's poet. He was a man the Puritan took with him into the pulpit. His subjects were those of the pulpit—righteousness and sin, hope and sorrow, reward and punishment, heaven and hell.

"He sought harmony of religion and art, the Hebrew spirit and the Greek spirit. He had the conscience of Isaiah; the eyes and ears of Sophocles.

"His problem was that of modern man, to find the harmony between religion and art, between morals and beauty. On such an occasion as this, one may hold up this stern but powerful, this loving and this brilliant son of God."

Then a collect from the Burial Office was read and the Bishop gave the benediction.

THE FATE OF ST. JOHN'S CHAPEL.

Interest is unabated within and without the Church in the announcement by the Corporation of Trinity Church that the old St. John's chapel in Varick Street is to be closed. Men talk about it most earnestly. Many who have never been inside the building are taking sides and weighing the pros and cons. Hundreds who never heard of the chapel have read the newspaper articles with evident interest. An interesting interview is printed in the *Evening Post* of this date:

"'Having read the announcement of the decision of the vestry of Trinity Church to abandon St. John's Chapel,' said an old Episcopalian to-day, 'I was led to attend a service in the chapel last Sunday, to take a farewell look at what I have long revered as one of the historic churches of New York, and have always admired as one of the most beautiful works of architecture. As I approached the building, I was more than ever impressed by its fine proportions, and by the dignity which it maintains amid its unattractive surroundings. I ascended the portico, so soon to be given over to the housewrecker, though by far the most beautiful thing of its kind in the city, and entered the chapel, expecting to see a waste of deserted pews; but my surprise was great to find a church well filled by a congregation taking an interested part in the service, and to perceive every indication of an active and vigorous parochial organization.

"'Upon subsequent inquiry I was informed that the chapel has 452 enrolled communicants and a Sunday school with 283 scholars and 40 officers and teachers; also that the parish organizations include a Men's Club with a membership of 60; a Women's Guild with 59 members, a Boys' Guild with 40 members, a Girls' Guild with 75 members; mothers' meetings, a children's Eucharist, and a communicants' class; that the numbers are constantly increasing, and that the average Sunday morning congregations have doubled in size in the past five years.

"'The latest statistics of the neighborhood, collected by the Church Federation, show that between 1900 and 1905, in the ward in which the chapel is situated and the two adjacent wards, there was a gain in population of nearly 4,900. How can the abandonment of such a work carried on under such conditions be explained or justified? . . . .'"

It is stated that there will be a meeting of the vestry of Trinity Church to-day (Monday) to consider the matter further.

ANNIVERSARY OF ST. MARY'S MEN'S GUILD.

The fourteenth anniversary of the Men's Guild of St. Mary the Virgin was held on Tuesday evening, December 8th. There was an unusually large attendance. Among the guests and speakers were the Rev. Dr. Grosvenor, rector of the Church of the Incarnation; the Rev. William Whiting Davis, of the Church of the Redeemer; and the Rev. Augustine Elmendorf, of the Church of the Holy Cross, Jersey City. Dr. Grosvenor made a strong speech on the "Office of the Layman" and his obligation to the Church and clergy in extending the knowledge

of the Christian religion in its entirety to other men, because laymen were often specially able to accomplish much in this work among their own order. The general subject of the evening was: "The Priesthood of the Laity." There were distinct calls for men to appreciate the situation in the Church to-day, and to realize that the great mass of the people who are drifting away from Christianity to-day, still show a desire for a definite belief.

On motion of Mr. Haley Fiske a vote of thanks was extended to the speakers. Mr. Edwin S. Gorham has been president of the guild for more than a decade.

HAPPENINGS AT COLUMBIA.

At a meeting of the trustees of Columbia University on Monday, December 7th, a resolution was adopted, upon the recommendation of the special committee on alumni representation, by which six alumni trustees may be elected after January 1st. Each alumni trustee shall hold office for six years; but the board shall have the right to regulate the terms of office of such trustees so that one shall go out each year. Mr. F. Augustus Schermerhorn of the Class of 1868, a member of the Board of Trustees since 1877, senior trustee in point of service, presented his resignation at this meeting. Among the gifts reported were contributions of $2,500 each to the special maintenance fund from Mr. Schermerhorn, the retiring trustee, M. Hartley Dodge (1903), William K. Vanderbilt, Alexander Smith Cochran, and Clarence H. Mackay.

TO HONOR CHARLES WESLEY.

Following closely upon the observance of the celebration in various places of the three-hundredth anniversary of the birth of John Milton, it is announced that several city churches will take cognizance of the two hundredth anniversary of the birth of Charles Wesley, the great hymn writer, on December 18th and following Sunday. A statement is made that there are 4,100 published hymns in his name, and that he left two thousand in manuscript. Twenty-five of his hymns are in our Church Hymnal.

IN MEMORIAM, THOMAS GALLAUDET.

To aid a building fund for St. Ann's Church for Deaf Mutes, now located at Nos. 511-513 West 148th Street, and to perpetuate the name and work of the founder, the Rev. Dr. Thomas Gallaudet, Mrs. A. A. Anderson of this city has given $5,000, and has promised to give another like sum if a remaining $17,000 can be raised within a year, and the fund completed.

INSTITUTION OF RECTOR OF ST. MARY'S, MOTT HAVEN.

The Rev. Burton H. Lee was instituted rector of St. Mary's Church, Alexander Avenue and East 142nd Street, on Sunday, December 13th, by Bishop Greer. The sermon was preached by the Bishop. The Rev. Canon John P. Peters, rector of St. Michael's Church, Manhattan, was present and assisted in the service.

ADVENT ORDINATIONS.

Bishop Greer has arranged to hold an ordination in St. Andrew's Church, Fifth Avenue and 127th Street, on the Fourth Sunday in Advent, December 20th. Among those to become deacons are Bertram A. Warren, a former Congregational minister; Carl G. Hagberg, and Duncan H. Browne. The Rev. Maximilian Pinkert and the Rev. Stanley Brown-Serman are to be advanced to the priesthood. The sermon will be preached by the Rev. Dr. George R. Van De Water, rector of the parish.

TWO DEATHS.

On Saturday, December 5th, Rear Admiral Joseph B. Coghlan, U. S. N., died at New Rochelle, N. Y., aged sixty-four years. His body was interred in the Arlington National Cemetery on Wednesday. When the train bearing the body arrived in Washington, it was taken at once to St. John's Church, where the Rev. George W. Smith, formerly a chaplain in the navy, conducted the funeral services. The military escort included the Marine Band, four companies of marines, and a company of blue-jackets.

The funeral of Oliver Ernest Barton was held in Calvary Church, New York City, on Wednesday afternoon, December 9th. Large delegations were present from the various organizations of which he was a member. Mr. Barton will be remembered by many, especially by those younger men whom he influenced for good and helped in many ways, for his personal service outside and apart from the usual organized efforts.

MISSIONARY RECEIPTS STILL INSUFFICIENT

The Church is not Supporting her Mission Board

SLIGHT INCREASE IN RECEIPTS FOR LAST QUARTER

THREE department representatives, under the new canon, were among those who assembled in the Church Missions House last week for the December meeting of the Board of Missions, and there was an unusually full attendance of elected members. The Treasurer reported that the receipts which could be applied upon the appropriations of the Board from September 1st to December 1st were $72,639.90, and that this represented a gain as compared with the similar date last year of $9,924.20, or about $3,000 increase over that reported last month. He further stated that this gain had come from all usual sources of supply. This increase, however, is by no means sufficient to cover the additional amount of appropriations as compared with last year's budget, and the Board in consequence adhered during the meeting to its determination of last month not to increase its liabilities, by appointments or otherwise, except in cases of great necessity.

ALASKA.

Letters were at hand from the Bishop of Alaska. He had visited Ketchikan, Wrangell, Juneau, and Douglas Island since he reached home on October 25th. Upon his return to Sitka the Bishop found that the church leaked badly, and as he could secure the services of no one to make repairs, he made them in person, having nearly completed the work when he wrote. The Rev. John B. Driggs, M.D., from Point Hope, north of the Arctic Circle, whose place has been taken for the time being by the Rev. A. R. Hoare, reported at the Church Missions House on December 2nd. It is a great satisfaction to state that Mr. Hoare reached Point Hope safely on September 24th after a voyage attended with great difficulties. On account of its being the season of equinoctical gales it took him and two Eskimos a fortnight to cover the last two hundred miles, which ought to have been accomplished in three days. He says he is thankful that he has been permitted to go to the natives there for the winter.

CHINA.

Bishop Graves wrote that they had a good meeting of the native Men's Auxiliary on September 30th; great progress was shown. There were 150 present and their contributions were $130 more than last year. This society supports a catechist. The Kiangsu Conference met for the second time this year to complete a constitution for a regular Synod for the Church in that Province. The Bishop says they were well satisfied with the way in which the Chinese delegates, both clerical and lay, carried on the business of the meeting. They show much capacity for the work of a deliberative assembly, and the promise for the future is excellent.

LIBERIA.

The Rev. R. C. Cooper of Grand Bassa, Liberia, stated that they had recently raised among themselves $1,101.97; being the balance that was needed to improve St. Andrew's Church, Upper Buchanan. Remarks: "It was not a small amount to be raised here, and the Sunday school did it cheerfully. It indicates *life* here." The Rev. Mr. Cassell of Trinity Memorial Church, Monrovia, whose congregation has for several years been rebuilding the edifice which was destroyed by fire, wishes a donation of two crosses for the building. He thinks that wooden ones covered with brass would be the best for the climate.

HAITI.

An appeal was received from Bishop Holly to restore the church and parish house at Port-au-Prince destroyed by fire some months ago. The need is very sore. Insurance could not be had because of the insufficiency of the fire department in that city. The Rev. Pierre E. Jones says that his library that was destroyed in the same fire was worth more than $2,000, and the furniture (house and school) more than $900. He does not feel that his books can ever be replaced.

WHAT CANNOT DIE.

There are some things too beautiful to die:
The seeing eye,
And the quick soul that quivers to the sight
Of beauty which in birth
Is not of earth
Gain its clear deathlessness of tender light.
Since, like another sky,
The oceans lie
Around the world, and the great skies arch strong,
Like a clear sea above,
Telling God's love.
They both, like fragments of a seraphs song,
Give promise of man's immortality
In silent surge of sunlight on the sea.

L. TUCKER.

CHICAGO CLERGY DISCUSS THE SUPPLY OF THE MINISTRY

Work of the Ember Guild Finds General Approval

VARIOUS HAPPENINGS AMONG CHICAGO CHURCHMEN

The Living Church News Bureau
Chicago, December 14, 1908

ONE of the most important meetings of the Round Table of the Chicago clergy which have been held for many a long day was that of Monday morning, December 7th, at the Church Club rooms, the theme being "The Supply of Candidates for Holy Orders." The attendance was a little more than the average, but those who didn't come missed one of the most inspiring and helpful discussions of the year. Bishop Anderson regards the meeting as of such importance that he had taken a train between 2 and 3 o'clock that same morning, at a distant point in the diocese where he had been administering Confirmation, in order to be sure of reaching the meeting.

The paper of the day was a lengthy and ample one, by the Rev. E. J. Randall, replete with valuable statistics and suggestions. The chairman was Dean Sumner, and the discussion was general at the close of the paper. Bishop Anderson said that the supply of candidates could be largely increased if all the clergy would but apply themselves to the duty of enlisting candidates, with prayerful and systematic effort. He said that never, in all his conversation with men on this question, had the stock objections so often spoken of in such general discussions been brought up by the laity, namely, the small stipends of the clergy and the supposed intellectual difficulties of the Faith. He declared that the Anglican Communion did not furnish from her own ranks a sufficient supply of clergy. He showed statistics from a recent book written about the American phase of this serious problem, showing that only about two per cent of the 1,200 graduates from the leading American universities, last year, studied for any kind of ministry, whereas about 38 per cent of the graduates from the smaller, denominational colleges usually applied for candidateship in their various denominational ministries. The lack of many such colleges connected with our American Church was mentioned as among the causes for our own inadequate supply of candidates. The work of the recently organized "Ember Guild" was well brought out during this earnest discussion. The Rev. W. C. Way, secretary of the guild, said that there are now fifty-seven members, all being clergy, scattered from Maine to California, who are pledged at each Ember season to observe if possible four hours of devotion, with Holy Eucharist, meditation, intercession, and consideration of possible men or boys who might be spoken to about the ministry. There ought to be 500 members belonging to this guild at once. The Rev. W. C. Way, secretary (address, S. Hamilton Avenue and Thirty-sixth Street, Chicago), would be glad to receive applications for membership from any part of the country. The dues are merely nominal, and are intended to cover postage, etc. Bishop Anderson said that the improvement in this serious situation, which is imperatively needed, ought to come along just such lines as those laid down in the short constitution of this new guild. The prevailing tone of the whole discussion was optimistic, and it will undoubtedly mark the beginning of a new epoch in the attitude of a large number of our clergy and, we hope, of our laity, concerning this vital theme.

A VISITOR FROM JAPAN.

Miss Irene Mann, of the missionary district of Tokyo, Japan, spent several days in Chicago during the early part of Advent, and greatly fascinated her hearers at a number of Auxiliary and other missionary meetings fortunate enough to secure her as a speaker. She is one of the brightest and ablest missionary speakers who have ever visited Chicago, and all who heard her only regretted that she could not stay longer in the city and diocese. She is on her way back to Japan, where she is to open up new work in a city of 100,000 and in this city she will be the only American for a long time to come.

MANY THURSDAY NIGHT EVENTS.

On Thursday evening, December 10th, there were a number of interesting gatherings of Chicago Church people, in various parts of the city. The members of All Saints' parish, Ravenswood, gave a largely attended reception to the Rev. A. H. W. Anderson, their new rector. The North Shore Sunday School Institute held its annual meeting at St. Peter's parish house, with an attendance of about 175, and sessions both afternoon and evening. At 5 P. M., evening prayer was said, followed by Scripture study and a devotional address by the Rev. T. B. Foster of La Grange, on "The Continuous Advent." Supper and the social hour followed, from 6:15 to 7:30 P. M., giving place to the business meeting. The year has been one of encouraging growth, in the main, the quarterly meetings having been attended by larger numbers than last year. The election of officers resulted as follows: president, the Rev. A. G. Richards of Lake Forest; secretary, the Rev. H. W. Starr of Winnetka; treasurer, Mr. Arndt of St. James'. A strong executive committee was also elected. Among the valuable points in the above annual reports was the suggestion which Mr. Stewart quoted from the Rev. Dr. C. T. Brady: that the children of the Sunday schools should contribute directly through the envelope system to the support of their parishes, and that the parishes should pay the expenses of the Sunday schools. When such children leave Sunday school they will not cease their weekly offerings so readily as they do under the usual plan so widely followed, of having them contribute only to the Sunday school itself. The Rev. H. W. Starr then gave an interesting address on marking, home study, and attendance, and the Rev. Dr. John Henry Hopkins closed the evening with an address on "The Focal Truths of Advent."

The same Thursday evening about sixty Churchmen, including several of the clergy, met at the Church Club rooms at the invitation of the committee of fifteen recently appointed by the Church Club of the diocese, to consider the subject of closer relationships between the diocesan club and the various parochial men's clubs. Mr. F. D. Hoag presided, and about a dozen addresses were made from the floor, following a concise and pithy presentation of the present condition of affairs along these lines, given by Mr. Amzi W. Strong, one of the ex-presidents of the diocesan club. The result of the meeting, besides the deepened interest and furthered acquaintances among those present, was the adoption of a resolution urging that closer relations should be at once begun between the diocesan club and all the local clubs, and that each local club would be asked to appoint one member who should meet with this central committee of fifteen, from time to time, and should take counsel so that by sectional groupings of neighboring parochial clubs in special meetings called by this committee, all the men in the diocese thus banded together would be brought into closer fellowship and organization.

THE HALE LECTURES.

Dean Lutkin gave the third Hale Foundation Lecture on Wednesday evening, December 9th, at Trinity parish house Chicago, the theme of the evening being "The Organ." It was a valuable historical study about "The King of Instruments," and Dean Lutkin's well-known ability as an organist lent additional meaning to his thorough and interesting lecture.

PREPARATION FOR CHRISTMAS COMMUNION.

The service of preparation for the Christmas Communion, to be given at Grace Church, Wabash Avenue, by Dean Matthews of Cincinnati, at 3:30 P. M. on the 20th of December, the Fourth Sunday in Advent, will be open to all women, and is not limited to the members of the Local Assembly of the Daughters of the King. Dean Matthews is well known in Chicago, and large numbers of Churchwomen ought to take advantage of his presence here by attending this special service.

On Monday afternoons in Advent the Associates of St. Mary have been attending a series of Advent addresses, at St. Mary's mission house, adjoining the Cathedral on Washington Boulevard, given by invited Bishops. The first three addresses were by Bishops Grafton, Webb, and Francis, and that of December 21st will be given by Bishop Anderson. The addresses are open not only to the associates, but to their friends as well.

LETTER THREATENS GRACE CHURCH.

On December 5th, the Rev. W. O. Waters, rector of Grace Church Chicago, gave to the press of Chicago a copy of a threatening letter which he had just received from an anonymous person, who demanded that $5,000 should be delivered at a certain spot on the night of January 1st, 1909, the penalty for non-compliance being the blowing-up of Grace Church. It is some time since a threat of this kind has been made upon any Chicago clergyman, and the rector promptly gave the matter into the hands of the police. It has since been discovered to be only the work of a single youth, who has been placed under arrest. A strong stand for right was taken by the rector, wardens, and vestrymen of Grace Church a few days after this unusual letter, when they applied to the court to enjoin the

holding of the disgraceful orgy called "The First Ward Democratic Ball," in the Coliseum adjoining Grace Church on Wabash Avenue. The date for this affair is set for December 14th, and it may yet be prevented by this summary action on the part of Grace parish's authorities. The petition to the court set forth that this "ball" is a nuisance, in legal parlance, and that it has in previous years interfered with the work of Grace Church during the hours involved. Judge Barnes decided however, that the law upheld the powerful and unscrupulous politicians who are behind this yearly scene of debauchery, and so they were able to discomfit the authorities of Grace Church in the legal battle over this injunction. The "ball" will be given, to the disgrace of the entire community. It has been growing worse and worse, each year.

PERSONAL ITEMS.

The Rev. J. W. Fogarty, rector of the Church of the Good Shepherd, Lawndale, left for a two-months' trip to England and the Continent, on December 10th. He will first visit his aged mother in England, and then will go to the Continent, returning in time for Lent.

The Rev. L. B. Hastings, who has for two years or more been the director of the Chicago Home for Boys, and under whose able leadership this fine institution not only has recovered from the difficulties following upon the deposition of its previous director and founder, but has grown beyond the fondest expectations of the large numbers of Church people who are interested in its noble work among homeless boys, has resigned his position and after Christmas will go to the diocese of Fond du Lac, from which he has been "loaned" to the diocese of Chicago for this charitable work during these two recent years. He will be sorely missed by his many friends, and the whole diocese will wish him "God-speed" in his parish life at Manitowoc, Wis. His place will be taken by Mr. Edenborg, who has of late been in charge of the work at St. Edmund's mission, Washington Park, under the leadership of the Rev. Dr. Herman Page, rector of St. Paul's, Hyde Park.

Another change about to take place is in the faculty of the Western Theological Seminary. The Rev. S. L. Tyson will go to Sewanee after Christmas, and his chair will be filled by the Rev. G. H. Kaltenbach, canonically connected with the diocese of Fond du Lac, but for some time past a student in England and Germany. Mr. Kaltenbach will commence his work at the Western soon after January 1st, and he will receive a warm welcome from the many and increasing friends of the seminary.

Possibly the largest Advent Communion attendance in the diocese was at St. James', Chicago, on the Second Sunday in Advent, when about 400 communicants received, there being two celebrations. This is the second year that the Rev. Dr. Stone has arranged for this corporate Communion of the parish early in Advent. There were some 260 persons present at the special service of preparation on the Friday evening before this Sunday. A personal letter of invitation and reminder had been mailed to every confirmed person in this parish during the preceding week. TERTIUS.

ATLANTA DIOCESAN COUNCIL.

THE first annual council of the diocese of Atlanta since its organization last December was held in All Saints', Atlanta, December 9th and 10th, with a roll of twenty-eight clergy and forty-nine lay delegates from 67 stations, the Bishop of the diocese presiding, and the Rev. Charles Noyes Tyndell, secretary. The opening of the council was immediately preceded by the consecration of All Saints' Church. The Bishop was assisted in the service by the Rev. C. B. Wilmer, D.D., the Rev. C. T. A. Pise, the Rev. Z. D. Farland, rector of All Saints', the Rev. Dr. Smith, and the Rev. John Villalonga.

Immediately after the organization of the council, a resolution of sympathy was sent to Bishop Reese of the diocese of Georgia in his illness. Later Bishop Reese appeared on the floor of the house and was presented by Bishop Nelson. The Council, his former coworkers in the diocese, received him with the greatest enthusiasm and loving solicitude. The Bishop made a brief address, expressing his gratification, and assuring the new, vigorous diocese that old Georgia would try to run them a close race in their remarkable strides, even though they had a lame horse to bestride. Bishop Reese is much stronger and hopes soon to resume his work.

The chief work of this Council was the adoption of a constitution and canons; the committee on revision (the Rev. Troy Beatty, chairman), having spent much time and labor on its report. The fundamental laws of the old diocese remain practically the same, among the more important changes being the rotation of vestrymen in order of seniority of service, and the appointment of a board of finance, who shall receive all parochial reports before the annual Council, and apportion their *pro rata* amount for diocesan missions and diocesan expenses. As the division of the diocese left only two colored clergymen in the new diocese, the Council for Colored Churchmen was discontinued, they being seated at this Council.

THE BISHOP'S ADDRESS.

The Bishop observed that the plan adopted by which the general Cathedral Chapter and the Board of Missions had been merged into one body seemed to work well; but he asked for a change whereby appointment of clergy to missions need not be referred to the Board, as involving delay and inconvenience. There being now so few colored clergy and laymen, he recommended that they be no longer merged into a separate council, which would be very small, but readmitted into the diocesan Convention. Speaking of the relations of the clergy to the laity, he urged the latter that they should avoid hasty and undue criticism of the clergy, and that they would see that living stipends are paid to them. On the subject of civic duties he spoke as follows:

"We are trying, I suppose, to realize our citizenship of a better country, that is an heavenly; but as sojourners here on earth there are very present and very pressing duties, the discharge of which is a test of our worthiness in seeking a country of perfection and permanency.

"You will recall the memorable words in which our Blessed Lord asserted the compatibility of our debt to God and our debt to Caesar. But the citizen is not acquitted of this debt when he has simply paid his taxes and voted according to his conviction.

"There are at this time burning questions in which the clergy and laity, without any entangling alliances with dirty politics, are bound to participate just because they themselves represent the best element of civilization, which is Christianity.

"Several years ago I directed your attention to the increase of lawlessness among us, and admonished you that the time had arrived when we must place ourselves vigorously on the side of law and order.

"Since then the propriety of my exhortation has been increasingly manifest; and we are to-day in danger, not so much from that refined socialism which asserts its purpose to be the equalizing and adjusting of individual rights and privileges, but from positive anarchy and confusion.

"Under the plea of self-defense in cases of enormity which seemed to justify action without process of law, the mob spirit has flaunted itself before the bulwark of life and property secured through ages of civilizing efforts by Christian endeavor, and is turning back the tide of progress to the day when might was right. It has substituted brick-bats, clubs, and pistols for the orderly methods of trial by jury, and threatens to undermine as with dynamite the social structure. The mob, having satisfied itself that it can with impunity practise lynching upon a certain class of offenders, is now using its brute power to enforce the demands of business and to compel individuals to yield to its sway.

"The frequent pistol-toters have grown into roving bands of bushwhackers and night-riders who conceal their identity under masks and the garb of darkness, and we are threatened with a condition in which alliance with the mob is the only guarantee of life and tenure of property.

"Too long have respectable citizens winked at the law of the road, only to see developments which vitiate every principle of law and order and, unhindered, resolve the earth into pandemonium. They have mistaken sympathy with the mob with sympathy for the victim of violence, and changed the first principle of self-defence in immediate danger for scorn of justice and deposition of the courts and the authority ordained of God to preserve order.

"Upon Christians, then, whose efforts in the past have secured liberty and the pursuit of happiness, devolves the important duty of aligning themselves with every movement for law and order; and when Christians recall their obligations as citizens and fulfill them, not confusing civic righteousness and social order with politics, as commonly understood, then only can we expect results which will reduce lawlessness to obedience and disorder to justice.

"It is the aroused conscience which has in many places faced and put to rout the insolence of liquor interests.

"It is through the conscience, quickened by the Gospel, that the infamy of the Convict-Lease System, which so long disgraced the fair name of this state, has been abolished, the criminal recognized as a man, and punishment is inflicted with mercy and opportunity for reform.

"And it is to the live Christian conscience, guided by the counsels of the Gospel of Jesus Christ, that beasts as well as men are made to share the righteousness and peace whereby the sons of God are manifest.

"Nor must we content ourselves as long as the social evils which are the creative sources of crime go unpunished and unrebuked.

"Human society can not long endure in safety and honor if divorce be accepted as a normal condition; if successive polygamy proves no bar to social standing; if destruction of offspring and reduction of families be unblushingly advocated and recommended

to avoid inconvenience and to enable a small number of people to live in greater comfort and ease.

"Social customs need searching reform and the application of Christian courage when marriage is a mere matter of a support or of the enjoyment of luxury; when our young women of refinement do not shun the society of the profligate or the entertainment of vulgarians; when self-respect and honorable family and social connections are sacrificed for business alliances. When character becomes frayed out by one concession after another, nothing is done for principle and everything for temporal interests or worldly advantage.

"There is no occasion for the disciple to be disheartened or to feel that amendment is impossible, but to be true and staunch and brave to resist the evil and to overcome it; remembering that to us who have been called to His service, 'God hath not given a spirit of fear; but of power, of love, and of sound minds.'"

MISCELLANEOUS LEGISLATION.

The committee on the state of the Church reported that of the 4,318 communicants of the new diocese, 4,110 are centralized in five cities—Atlanta, Macon, Columbus, Athens, Rome—throwing the great responsibility of caring for the small missions upon these points—the large city parishes. Gratification was expressed that more young men are offering themselves for the ministry, and that the interest of laymen in missions is so markedly increased.

The increase in missionary enthusiasm was shown by the Council's voting by a strong majority to increase its apportionment for Church extension in the diocese to $5,000, as against $3,000 heretofore for the undivided diocese, thus providing for a diocesan missionary. Of the fifty-two points of the diocese, thirteen are parishes, eighteen organized missions, and twenty-one unorganized missions.

The election for Standing Committee resulted in the choice of the Rev. Troy Beatty, Rev. C. T. A. Pise, D.D., Rev. John S. Bunting, and Messrs. T. H. Nickerson, T. D. Tinsley, Z. D. Harrison.

The examining chaplains appointed by the Bishop are Dr. Wilmer and Dr. Pise. Delegates to the Montgomery Missionary Conference are Rev. Messrs. Pise, Z. D. Farland, Thos. Burry, S. A. Wragg, and Messrs. F. B. Dancy, W. N. Hawks, W. E. Berry, and J. S. P. Thompson.

The Board of Missions is made up of the Rev. Troy Beatty and Mr. T. H. H. Nickerson, Athens Convocation; Rev. Z. S. Farland and Mr. W. N. Hawks, Atlanta; Rev. John S. Bunting and Mr. George Harrison, Macon; Rev. S. A. Wragg and Mr. Thos. E. Berry, Columbus; and the Rev. Mr. Thomas and Mr. W. F. Hall, Rome Convocation. The Chancellor is Mr. R. C. Alston; Registrar, W. N. Hawks; Treasurer, Mr. Rhodes Browne.

A special resolution of the convention thanked the Committee on Revision of Constitution and Canons, and especially its chairman, the Rev. Troy Beatty, for his able work in its preparation and on the floor of the council. Another special resolution was offered thanking the Woman's Auxiliary for its splendid offering of over $13,000.

The council adjourned after the Benediction pronounced by the Bishop, to meet as guests of St. Luke's parish, Atlanta, December 8, 1909.

ALL SAINTS' CHURCH CONSECRATED.

The consecration of All Saints' Church, Atlanta, immediately preceding the diocesan council, on December 9th, was an occasion of great interest and happiness to the new diocese of Atlanta. This fine building of stone and brick, finished interiorly in old English oak, is one of the handsomest church structures in Georgia. It is complete in its handsome furnishings, which include a marble altar and brass ornaments, many of them memorials. The parish has had an existence of only five years, and under but one rector, the Rev. Z. D. Farland, whose enthusiasm for parochial growth has not been more than his zeal for missionary endeavor, this parish being the largest contributor to missions in the diocese. It astonished the council by proposing to pay one-fourth of the entire apportionment, if the house would increase the amount given last year. They have entirely paid for their church, which was consecrated with great joyousness, with beautiful music, and floral offerings. The Bishop preached a wonderfully inspiring sermon on missions, following out the thought of nature's prodigality for replenishing the earth, and death in isolation.

All Saints' has raised $126,000 in the past five years, received its beautiful church lot on West Peachtree Street and North Avenue, has a communicant list of over six hundred, supports its own missionary, and has a deaconess for parochial work. It devotes the Easter offering to missions, and strives to make it a very large one.

OTHER EVENTS OF THE WEEK.

The first evening's session was given up to a fine missionary programme, the speakers being the Rev. Everett P. Smith of the Board of Missions, and Bishop Nelson.

During the week of the diocesan council, the Woman's Auxiliary, the Brotherhood of St. Andrew, the Daughters of the King, and the Junior Auxiliary held their annual sessions.

The Woman's Auxiliary was also addressed by the Rev. Everett P. Smith. The reports from the five convocations showed a total of over $13,000 raised by the women for various Church purposes, and a great enthusiasm for missionary work. The officers nominated by the Bishop were: Mrs. Nellie Peters Black, President; Miss Rosa Woodberry, Vice-President; Mrs. R. M. Walker, Treasurer; Mrs. Isabel S. O'Hear, Secretary; Mrs. T. S. Lewis, United Offering Treasurer; Mrs. C. M. Strahan, Babies' Branch Secretary; Miss Nita Black, president Junior Auxiliary; Mrs. Alex. Blair, Treasurer Babies' Branch; and the Convocation Secretaries, Mrs. Rhodes Brown, Mrs. E. P. Heard, Mrs. E. LeC. Furman, Mrs. John C. Hart, Mrs. A. P. Coles.

The social features of the Council were a daily luncheon served at All Saints' parish hall; a five o'clock tea served at Miss Woodberry's School, and one by Mrs. Nellie Peters Black.

Mrs. F. F. Reese, wife of the Bishop, and a former president of the Auxiliary, was presented to the Auxiliary.

"FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA" AND THE PART TAKEN BY CHURCHMEN IN IT.

THE "Federal Council of the Churches of Christ in America" which has just closed its sessions in Philadelphia, has had in it the representatives of thirty-three religious bodies in the United States, which comprise a communicant membership of 18,000,000.

This recent council is the outcome of the Inter-Church Conference, which met in Carnegie Hall, New York, in November, 1905. The latter body issued a somewhat elaborate plan of federation, prefaced by a preamble which recited that "the time has come when it seems fitting more fully to manifest the essential oneness of the Christian Churches of America in Jesus Christ as their Divine Lord and Saviour, and to promote the spirit of fellowship, service, and coöperation among them." The Conference recommended to the various Christian bodies represented therein, the Episcopal Church being included, a plan of federation whereby there should be established the Federal Council of the Churches of Christ in America. Thirty different Christian bodies were named as eligible to representation in this Federal Council "on their approval of the purpose and plan of the organization." The Protestant Episcopal Church was among the bodies named. Others included those principal Protestant bodies commonly known as orthodox, who are represented in the United States, and it will be remembered that Unitarian bodies were excluded, somewhat to their grief.

The object of the Federal Council was stated in five postulates, as follows:

"(*a*) To express the fellowship and catholic unity of the Christian Church.

"(*b*) To bring the Christian bodies of America into united service for Christ and the world.

"(*c*) To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the Churches.

"(*d*) To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.

"(*e*) To assist in the organization of local branches of the Federal Council to promote its aims in their communities."

It was provided that the province of the Federal Council should be limited to expressions of counsel and to recommendations, and it was vested with "no authority to draw up a common creed or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it."

Provision was made for membership from the various bodies adhering to this movement on a numerical basis; for voting, either by general vote of the members, or, where one-third of the members demand it, by the bodies voting separately, in which case there should be required a majority of all members voting and also of all bodies represented. No provision is made as to how delegates are to be chosen from the various bodies. The plan of federation was to become effective when two-thirds of the proposed constituency should have approved it, and the first meeting of the Federal Council was to be held in December, 1908, if such approval should have been given. It is understood that 28 of the 30 bodies originally named have given their official assent, and that two or three others have also signified assent and have been admitted into the federation.

THE RELATION OF THE AMERICAN CHURCH TO THE FEDERATION.

The General Convention of 1904 enlarged the powers of the commission on Christian Unity, instructing them "to seek the coöperation of the other Christian bodies of this land in the observance of the Lord's Day; in the preservation of the sanctity of marriage; in the religious education of children; and in other like matters of mutual interest, so as to bring

about closer relations and better understanding between us than now exists."

Acting under this instruction, the chairman of our commission, the Bishop of Pennsylvania, appointed members of the commission to represent it in the Inter-Church Conference held in New York City in 1905, and reported their action to the General Convention of 1907; and the commission received from the latter this further instruction:

"*Resolved*, That the chairman of the Commission on Christian Unity be requested to appoint, if in his judgment it seem best to do so, members of this Commission to represent it at the proposed meeting of the Inter-Church Conference on Federation to be held next year (1908), it being understood that such members appear as representatives of this Commission and not as representatives of this Church at large."

Acting under this instruction the chairman of the Commission on Christian Unity appointed:

The Rt. Rev. Ozi W. Whitaker, D.D., LL.D., Bishop of Pennsylvania.
The Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh.
The Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop of Central Pennsylvania.
The Rev. Henry H. Oberly, D.D., rector Christ Church, Elizabeth, N. J.
The Rev. James S. Stone, D.D., rector St. James' Church, Chicago, Ill.
The Rev. Geo. S. Bennitt, D.D., rector Grace Church, Jersey City, N. J.
Mr. John H. Stotsenburg of Indiana.
Mr. George Wharton Pepper of Pennsylvania.
Mr. Bernard Carter of Maryland.

All of these gentlemen accepted their appointment, but a professional engagement prevented the attendance of Mr. Carter, and Dr. Stone was also unable to attend. The Bishop of Pittsburgh went to Philadelphia for the purpose, but was taken ill and was able to attend few or none of the meetings, and the illness of the Bishop of Pennsylvania kept him from most of them. The other members were present during some part or all of the sessions. Other Churchmen not delegates who participated were the Bishop of Albany, who sent a paper on Family Life, and the Rev. A. S. Lloyd, D.D., who spoke on Missionary Work in Foreign Fields. The Bishops of Pennsylvania and Central Pennsylvania each presided over one of the meetings, and Bishop Mackay-Smith over the reception given by the citizens of Philadelphia to the Federal Council. Some of the evening meetings were held at Holy Trinity Church, addresses being given by a number of speakers from various denominations. The Rev. Dr. F. W. Tomkins, rector of Holy Trinity, offered prayer at the opening meeting in the Academy of Music, as also did a Methodist minister.

We are indebted to the Rev. Dr. Oberly, a member of the Joint Commission and also a delegate to the Inter-Church Conference of 1905 and to the recent Federal Council, for the following statement as to the position of the Church in both bodies and its relation to the events which led up to each:

"During the General Convention in 1904 a meeting of the Commission on Christian Unity was held to prepare a report to the Convention. It was then shown that the Commission was limited to the Quadrilateral, and had been working on that basis for some years, and had accomplished absolutely nothing. It was proposed to ask to have the Commission dissolved. I said I thought it a pity to destroy the only bridge by which we could approach the denominations, and that if we could have enlarged powers we could coöperate with the denominations in such matters as the observance of the Lord's Day, Christian Education, Marriage and Divorce, etc. I offered a motion to ask for such powers. The motion was carried, and appended to the report. It was presented to the House of Deputies the next day and was carried *nem. con.* Bishop Jaggar presented it in the House of Bishops, which also passed it.

"When the Federate Conference was proposed to be held in New York in 1905, suggestions were made to Bishop Whitaker, the chairman of the Commission on Christian Unity, to appoint delegates to attend. He wrote every member of the Commission, asking an opinion. The majority thought delegates should attend. He then nominated three Bishops, three priests, and three laymen, and these were elected by letter by the members of the Commission.

"We were received by the Conference as delegates of the Commission, and not as representing the Protestant Episcopal Church, and it was made plain by Bishop Whitaker in the opening meeting that if we spoke or voted it would be as individuals, and no utterance or vote of ours would bind the Church in any way. The Conference accepted us under that condition.

"I was appointed on the executive committee, and attended most of the meetings during the last three years.

"The Conference in New York in 1905 was experimental, with federation in view. It was an effort to feel the way. The meetings were full of interest, and the gradual elimination of objections and the equally gradual approachment of the different denominations represented was a foretaste of what may come to pass when a real effort is made toward unity.

"Unity was not the object at that time, only united action such as was contemplated by the resolution adopted by General Convention referred to above. But unity could not be kept out of men's thoughts or words, and a genuine yearning was manifested. How unity could be brought about, or in what it should consist, did not seem to be clear in any mind, except that the first element of the basis must be orthodoxy. Gradually the following points became clear and met with unanimous approval:

"1. Acceptance of the Apostles' Creed.

"2. The doctrine of the Trinity.

"3. The fact of the Incarnation.

"4. An enthusiastic faith in the Deity of our Blessed Lord.

"5. A belief in the Holy Catholic Church, in which are included all baptized persons. (This lacked precision, being vague and formless.)

"6. The use of the word 'Churches' (plural) as synonymous with denomination or sect, but not claiming to be a part of the Catholic Church, and not in the sense in which we use the word.

"7. All questions of denominational integrity, ministry, organization, sacraments, and rites to be left out of consideration.

"A constitution of federation was framed upon these accepted beliefs, and has been adopted by more than thirty denominations. Our Church has taken no action beyond authorizing the chairman of the Commission on Christian Unity to appoint delegates to the Council just closed. These delegates will report to the Commission, and the Commission will report to the next General Convention. The Convention can receive the report or reject it, or act upon it or not. Until such action is taken the Church is not committed to anything."

Dr. Oberly's view of the Council is quoted editorially in this issue. Another member of the Church delegation says of the event:

"The interest manifested and the good feeling which pervaded all the deliberations, has helped forward greatly the cause of a better understanding between Christians of every name, and must in God's own good time be productive of great good to the religion of Jesus Christ in this land and throughout the world.

Another says:

"I want to express my own opinion that the spirit of the Federal Council has been admirable, and I believe its action will have a wide influence in promoting Christian Unity."

The Council proposes to meet again in 1912.

CHRISTIAN MARRIAGE.

By the Rev. W. H. van Allen, D.D.,
Rector of the Church of the Advent, Boston.

I HAVE been asked to state briefly the essential points of Church teaching concerning Matrimony.

Christian Marriage, Holy Matrimony, is the union of a Christian man and a Christian woman (both of whom are free to contract matrimony) made for life, according to God's law. Christian marriage, therefore, which is the only marriage the clergy are authorized to solemnize, is indissoluble except by death. Unions of non-Christians, or of a Christian and a non-Christian, are subject to the law of the state and should be solemnized by civil officers only. They are valid, regular, and legal, of course; but they are not on the same plane as Christian wedlock, and are not essentially indissoluble. It is the duty of Christian citizens to raise the standard of the secular law regulating marriage as far as possible towards the Christian standard; but for Christians themselves the law of Christ and His Church is, in such matters, supreme.

Some Christian teachers, misunderstanding our Lord's words in St. Matthew 19:9, hold that the successful plaintiff in a divorce for adultery is free to marry again. This plainly contradicts our Lord's words elsewhere recorded, as well as the terms of the marriage vow, "till *death* do us part," "for better for worse"; is, besides, unreasonable in that it supposes the guilty party bound while the innocent is free from that bond which is essentially mutual; and puts a premium upon conjugal infidelity. The unhappy blunder is, however, tolerated by the canon on marriage; and while this is inferior in authority to the explicit declaration of the Prayer Book in the Marriage Service, yet where persons have acted in good faith under its provision we may not condemn them, the blame falling upon those responsible for the canon.

Separations from bed and board are sometimes unhappily necessary: those do not imply any dissolution of the nuptial bond, and leave the door open for reconciliation. Marriage is forbidden absolutely between persons who are near to one another by blood or affinity (according to the Table of Degrees in the English Prayer Book, which has been formally accepted by

our own House of Bishops): and natural decency as well as Christian morality justifies this prohibition.

Holy Matrimony is a sacrament, and the best place for its solemnization is the church. The proper officiant is the rector of the parish to which the bride belongs. No arrangements for a wedding should be made without first consulting him, in order to avoid conflicting appointments.

THE OPPORTUNITY AND THE DUTY OF THE CHURCH IN NEW ENGLAND.

By the Bishop of Vermont.

An Address at a Public Missionary Meeting at Trinity Church, Boston, in Connection with the New England Missionary Council, December 2nd.

I PROPOSE to confine myself to that part of our country which we represent in this Council, and for which we are primarily responsible, the New England states. And I would ask your attention to three points which suggest hints about the opportunity and the duty of the Church in these states.

1. We have to deal largely with *a rural community.* I do not forget the large cities, particularly in Massachusetts, Rhode Island, and Connecticut; nor the factory interests, which present their own problems. But Maine, New Hampshire, Vermont, and Western Massachusetts are largely composed of country districts, with small towns and villages, and outside of these a scattered population. This is true in a lesser degree of Connecticut and Rhode Island. I am thinking more particularly of the Church's duty (which often receives least attention) to the small villages and the hill farms of New England, where the population is shrinking, the young and enterprising people turning to large cities, of which in Vermont we have none. Here we often find a survival of the *least fit,* but by no means the least in need of the help the Church can and should give. Our statistics in these districts will not be flattering. Many of those whom we win and train will pass on to other dioceses. The figures of communicants will not bear any fair proportion to our confirmations.

Now in ministering in these districts we need, I am convinced, much greater elasticity than has been customary, to be less tied by ordinary parochial arrangements, and more given to missionary methods. We need a freer use of laymen to conduct simple services and give instructions in school-houses and such buildings, under the direction of a clergyman. The settled clergymen, whether in parishes or missions, should be made responsible for a considerable district around their stations, caring not only for actual Church people, but for all who are ready to accept the Church's ministrations. In my judgment it would in many places be well for the clergymen to give Sunday afternoon and evening to the neighborhood, rather than to confine his services to the village church. We must rise above parochial narrowness and selfishness. The diocese as a whole must show its interest in this wider work. It should be one of the benefits of Episcopacy to gain a larger outlook over the whole field.

Two or three practical points in this connection I would insist on. (1) It is not only exploration work that needs to be undertaken. People who have been discovered must be followed up. (2) A single diocesan missionary is not enough. The very occasional visits of such an officer may be almost worse than nothing. Several district missionaries are needed. (3) Their work must not be instead of, but must supplement that of, the settled clergy. Whenever possible people in outlying districts should be linked to some Church station, which they will be taught to regard as their religious home, which they will visit from time to time, and where they will feel they have a right at any time to call for ministrations.

2. Our population and traditions have very largely *a Puritan foundation.* This must be taken into account both for itself and for its consequences. It is idle to disregard the prejudices of the people whom you would approach; it is wrong to ignore their strong points, of which you should lay hold. The simplicity and severity of thought which is natural to the Puritan in matters of religion, should be a check on fancifulness or over ornateness in ceremonial. We do not belong to a Southern race. The independent temper of New England will warn us against arbitrariness of method. The New England conscience surely has its contribution not to be despised.

Then we have to take into account the reaction to which Puritanism has naturally led. We have not now to deal with Calvinism, but with a suspicious attitude towards the Christian religion, which is the result of the popular identification of Christianity and Calvinism. The spread of Unitarianism and of Universalism is distinctly due to this.

The Church has the opportunity of presenting a reasonable religion, with definite standards both for faith and for life, which, while they witness to a revelation from God as distinct from a human speculation or philosophy, serve to protect true freedom of thought and conduct beyond their limits. The creeds give facts; not theories or explanations. In the Church's discipline there are no prohibitions of innocent amusements. Abstinence even from such as may be undesirable or dangerous is not enforced as a condition of communion.

Let me say here what I have said publicly before, and what I have felt increasingly during fifteen years in Vermont: that I believe one great part of the Church's mission in New England for some time to come is to help to uphold all of definite Christianity which the Protestant bodies around us have retained, and which without fixed standards (which are impossible in bodies organized on a Congregational basis) is being continually diminished. The time has not come for wholesale conversion or absorption. But the influence of the Church on the bodies around is continually increasing. Witness their growing use of the Prayer Book, their observance of the Christian year. Don't be jealous! Let them take it all! Be sure men will not become good Churchmen by being poor Methodists or Baptists or Congregationalists. Help them to be their best. Then they are more likely to seek anything more we have to give.

For this purpose we are bound to be true to the standards of the Church in faith and worship and discipline; not only for our own sake, but also that we may render service to others.

3. New England is receiving a *considerable infusion of foreign elements.* Besides the Irish (who, if not natives, are mostly naturalized), we have large numbers of French, not a few Italians and Portuguese, a good many Poles, and representatives of several Eastern nations. We must be ready to do what we can for these people. We must not forfeit the opportunity of helping them as they may turn to us in not improbable junctures. In Vermont the French are generally well cared for by the Roman Catholic clergy; not so the Italians. The Roman Catholic Church in this country on the whole is fairly liberal enough so to be an object of distrust to the Curia. Amid whatever widening of view these people may gain in America, they will certainly cling to the corporate idea of the Church, to the ancient creeds, to an authoritative ministry, to an ordered worship, to the sacraments as divinely appointed channels of God's grace, to the poetical and figurative side of religion.

By laxity or careless surrender of elements of our Catholic heritage, in joining in premature and ill-considered schemes for reunion with Protestant bodies, we should disqualify ourselves for any service of mediation and reconciliation between representatives of different bodies of Christians as we come into touch with them in our own country. To fulfil our mission, to seize the opportunity before us, we must cultivate an intelligent sympathy with those who are separated from us; we must learn to distinguish between essentials and non-essentials, between unity and uniformity; we must be true to both sides of our position; Catholic and reformed, historical and modern.

The opportunity and the duty of the Church in New England is, I am persuaded, in large measure the opportunity and the duty of the Church throughout the United States of America.

TWENTY YEARS AGO Bishop Hannington was murdered by a cruel African chief and enrolled among the white-robed martyrs. He was a man of fine physique, tall and muscular, a splendid illustration of a militant Christian. Early in life his one ambition was to enter the army. But he was drawn to the service of the Church, and after seven years' work as a country parson he volunteered for mission work in Africa, his parish subscribing most liberally towards his equipment. In his farewell sermon, with a sort of prescience of what was to follow, he said that no man who lost his life as a missionary in Africa need think his life had been wasted. Just before he fell in death he exclaimed that he gave his life for Uganda; the astonishing conversion of that district to Christianity in the years following gave to his dying declaration a significance unsurpassed in the annals of modern missions. The man who compassed the death of Bishop Hannington died two years ago, a penitent catechumen; and, still more striking, the murderer's son was baptized last year by the Bishop's son! Uganda to-day is one of the most flourishing missionary districts in the Dark Continent.—*Iowa Churchman.*

CHRISTIAN COMITY AND THE CATHOLIC CHURCH IN CHINA.—II.

By L. B. Ridgely.

Dean of Boone Divinity School, Wuchang.

[Concluded.]

THIRD among the deductions which the writer makes from the conditions in China already enumerated is that pertaining to Devotional Relations.

There has existed for many years in the Province of Hupeh, as in most other provinces, a Missionary Association, which, while embracing supposedly only missionaries of "Protestant" and "Evangelical" bodies, yet has always allowed and desired that our missionaries should join. Its objects are purely devotional. Once a month a meeting is held, which one appointed person conducts, in whatever way he chooses. He may make it a "prayer-meeting," and ask others to speak and to pray, or he may give a talk himself and invite others to follow, or may preach a sermon and take the whole service himself.

This association does sometimes discuss problems of practical interest, but in itself it has no legislative power or representative character. Any one may attend, and the actions are not binding. Of our own missionaries, some withhold themselves entirely from any connection with this association; some attend regularly, some occasionally. Doubtless those who attend may be divided into two classes: one class, like some "Churchmen" at home, feeling that the differences between ourselves and the Dissenters are non-essential, or at least easily negligible; another class feeling that we ought to do all we can to maintain intercourse and to influence the separated.

The use of the church at Wuchang was once granted for a meeting of this association, and the use of the Cathedral at Hankow is now regularly granted two or three times a year, but it is to be noted that when held in our churches the meeting is always conducted by one of our own clergy.

Under this head may be mentioned also the fact that there is in the mountains above Kiukiang a summer resort, Kuling, in which every summer are gathered about 1,000 people, mostly, but not entirely, missionaries. This sanitarium is not, however, a religious or a "missionary" venture, but a health resort, founded by missionaries and others to meet the necessities of the climate, and it forms a unique, self-governing, and independent community. The government rests with the lot-holders. They meet annually, pass regulations, and elect a Council to administer for them. Besides missionaries, "all sorts and conditions of men" are represented in the meeting and on the council; consuls of various nations, officers in the Imperial Customs, merchants, physicians, and various others of many nations and various religions. Our own mission owns two bungalows for the use of our own missionaries, and some of our number are lot-holders and own bungalows of their own. These and the Bishop, therefore, must join in these meetings for their own protection.

Now in the very beginning of the community, the trustees erected a building for public worship, which they called the "Union church," and turned over to the community for use on condition that it was to belong to no one denomination but to be free for the use of all. In this building "union" service is held every Sunday morning and evening, conducted by ministers of various denominations, each according to his own notions of form and order. Our clergy are at times invited to conduct this service. They are free to hold service according to the Prayer Book, and are often specially requested to do so, regularly so about once a month during the season.

As to the services conducted by others than our own clergy, some of our own clergy and people attend them and some do not (as stated above in regard to the "Missionary Association" meetings); none of us, however, attend the "union" Communion services.

The use of the building is granted to us freely for our own special and regular services when we desire it, and either there or at the various bungalows of our own mission the full order of the Church is observed. Daily prayer is said at the upper bungalow, and on all Sundays and Holy Days there are celebrations of the Holy Eucharist, one at the "Union" chapel, and one at the bungalow in the lower end of the valley; more also, if necessary. Besides this there is a Eucharist in Chinese at 6:45 A. M. for our Chinese teachers and servants, the hour of the English Eucharists being 7:45 A. M. Notice of these services is sent to communicants only, and they are as a rule attended only by such, though occasionally others of outside denominations have attended, and sometimes presented themselves at the altar rail for Communion, and not been refused.

Unfortunately we have no church or chapel of our own, though the need for one is every year increasing, and some of us are longing for a "Church of the Transfiguration" here as a place for our own Eucharists, offices, and meetings; but, with all the limitations, neither on Sundays or on week days is anyone obliged to miss any office of the Church, nor to attend any union service, nor to miss the Church's teaching voice, for on Sunday evenings there is always an Evensong with sermon at the Bishop's bungalow.

The building for public worship, belonging to the whole Kuling community, is placed under the superintendence of a committee including four members of the council and one representative of each mission holding property in the place. We have, therefore, a right to send such a representative, and the Bishop regularly appoints one. Partly this representative defends our rights, that we may not be interfered with in our use of the building, and partly, of course, he may act as an influence for good among the varying elements, yet without entering into any entangling alliances or committing himself or the Church to any compromises. As a matter of fact, the presence of our clergy on that council has done a great deal to promote order, reverence, orthodoxy, and harmony in the services held in the "Union church," to lead this community to a loving appreciation of the Prayer Book, and to win for our own mission an honored place in a community otherwise predominantly Protestant.

Perhaps under this head belongs also the service held a year and a half ago in the Cathedral at Hankow, when the Bishop invited Mr. John R. Mott of the Y. M. C. A. to make an address at a special meeting called for that purpose, and an invitation was extended to all, Chinese and foreigners, whether of our own or of other missions, to attend. There were some among us who were not pleased with some details in the carrying out of that meeting, nor with the way in which the speaker used his liberty, and the opportunity given him; yet there was nothing done which formally transgressed either the amendment to Canon 19 (which did not then exist), nor the liberty which existed before that canon was passed.

Sixth.—Interaction.

Apart from the mountain sanitarium at Kuling there are three instances of interaction on practical affairs—the Tract Society, the Medical School, and the Normal School—in which we take part.

The Tract Society is composed of volunteer subscribers of all denominations. Its object is to publish Christian tracts and books, at moderate rates, in Mandarin Chinese, for circulation and use in this part of China. The publication is in the hands of an executive committee, and for many years one of our clergy has been elected on this committee, and has therefore had a voice in controlling this volume of literature. While not, of course, dominating in the committee, they have helped to oppose and prevent the publication of objectionable tracts and been able to introduce others that would not have been thought of. Such a committee would, naturally, not pass books clearly sacramental or dogmatically Catholic, but in fact several works of our own missionaries, full of right doctrine and Churchly spirit, have been published by the society; among them, for example, the Rev. D. T. Huntington's translation of *The Practice of the Presence of God,* by Brother Laurence. A number of other books, outlines of the Life of Our Lord, charts, calendars, etc., have been of use to us.

The Medical School, in connection with Boone College, was started about two years ago, and involves interaction only this far: that the physicians of the Wesleyan and the London (Independent) missions in Wuchang and Hankow, and the two Scotch physicians practising in Hankow (who are Presbyterians) offered their services *gratis* for teaching, and have been appointed professors in various chairs. There is, however, no compromise in doctrine or in management, as the school is frankly acknowledged and definitely stated in the documents to be a department of the work of the American Church Mission, under the control of the Bishop of Hankow, and to be incorporated with Boone College and Boone Divinity School into a Church University as soon as possible. The only desire of the physicians was to help the Church give a first-class medical education to these students, and so provide for a supply of competent physicians among the Chinese. The other missions, in entering into the scheme, promised also to send us their medical students. The students are to live in the college,

attending all the Church services and sermons as all the rest of the students, and subject to the same discipline. Owing to the death of one of these assisting physicians, the illness of another, and the increased press of duties forced on the rest, the course was broken in upon in the first year, the few students left, and the work is in abeyance for the present, but soon, we hope, to go on again.

The Normal School. For several years we maintained a Normal School, first at Wuchang, then at Ichang, under the Rev. D. T. Huntington. Such an institution is an imperative need, as we are everywhere maintaining parish schools, middle schools, and high schools, and can only teach them efficiently when we can find trained Christian teachers. The ordinary Chinese teacher, even if a Christian, can teach nothing but Chinese Classics, and that with faulty and wasteful methods.

The burden of work on the Rev. Mr. Huntington's shoulders kept increasing, and the time was at hand for his furlough. It was impossible to keep the school up. The Wesleyan and London missions were both anxious to have such a school maintained, as they, too, need teachers. So finding that ours was closed, the Wesleyans opened a Normal School in connection with their high school in Wuchang. Our mission has this year sent to that Normal School several of our own Christian men who want to take training as teachers, and afterward teach in our schools. It is stipulated that these men, though they live at the school, shall make their Communions and attend stated worship at the Church of the Holy Nativity, or one of the churches in Wuchang. They are, in this respect, situated like Churchmen at home who attend Yale, Princeton, or some other university not under Church auspices.

One more matter remains to be spoken of—Federation.

The Shanghai Conference recommended the formation of a "*China* Christian Federation." The writer of this paper was appointed (without consultation) to act on the committee appointed to organize this Federation. He did not refuse to act. He has consulted with representatives of the various missions in this province, and a meeting is to be held in January next to organize a Provincial "Council" of this Federation. Whether the Church will send official representatives to that meeting and that "Council" remains to be seen. But one thing is to be noted, and noted carefully—namely, that this Council (as can be verified by reference to the *Records of the Centenary Conference*) is "consultative and advisory only." Its objects are to encourage and pray for unity and harmony, and to consider and recommend "plans whereby the whole field can be worked more effectively." It has nothing to do with doctrine or order or legislation, and it binds its members to nothing, even by its recommendations. Note also that it is not a federation of "Churches," but a "Christian Federation," and that it does not by its terms exclude Roman Catholics. The Roman Bishop of Hankow was invited to send representatives to the preliminary conference held in this province this summer, but did not do so.

IV.—CONCLUSIONS.

It will be noted in all this that the actions of the missionaries (and even to some extent the acts of the mission) are like the actions of a man in peril or in the midst of pressing circumstances with an imperative work to do, but with limited resources and few helpers. He will grasp at every possible support so that he may not fall, and seize every possible stone rather than let his work fail.

If the Church at home could but send us out the men and the means to equip our institutions and to carry on our work satisfactorily without external help we could proceed without accepting or at least without depending on external coöperation.

It should be noted again that the developments mentioned in the present paper are merely at the fringe of the Church's activity—are, so to speak, accidental. Beneath and above all, the great course of the Church's doctrinal, sacramental, and administrative life has gone steadily on, without the least failure in doctrine or in order. No clerical missionary has ever been appointed who is not regularly ordained, and no layman who is not a communicant in good standing. No Chinese catechist has ever been appointed who is not a communicant in good standing and trained for the work, and set apart by authority. Lay readers have been duly licensed. Our Church clergy are thoroughly trained and are examined and ordained according to the canons of the American Church. Our preliminary Synod, held at Hankow last February, framed, and asks the assent of the American Church to, a Constitution and Canons which pledge us to the doctrine and order of the American Church, plainly declare the name of the Church as "The Holy Catholic Church in the District of Hankow," and submit the body to the authority of the duly consecrated Bishops.

More than this, the organization of the national Church, the "Holy Catholic Church in China," is already begun. A preliminary conference has been already held, and in the spring of 1909 a General Conference of all the Anglican Missions meets in Shanghai to adopt Constitution and Canons for a national organization—a Catholic Church in China without any complications with Protestantism. A Church which is, indeed, ultimately to be free to develop its own national peculiarities to meet its own national needs, yet pledged forever to the Catholic Faith, the Catholic Creeds, the Catholic sacraments, and Catholic orders.

Finally, the writer begs to call attention to the fact that if the work in China is to be done on Catholic lines, it can be done only by having Catholic Churchmen come to the field and take a hand in it. Such are not only welcomed but are given, like all others, a liberty and an opportunity as great as in any diocese at home—a freedom and opportunity which mean much more here because this is a nascent work and will take the impress of the workers more readily. It is of little use for Churchmen of any school to sit at home and criticise. The men on the field do the work, and the character of it depends on the convictions of the men. Workers on the field who do not sympathize with the critic will hardly be won over by mere outcry at home; but they can be and are won by the life of fellow-missionaries, working by their side, when they see in them Catholic faith and Catholic life conjoined.

No clergyman or layman of the Church is likely to be rejected by the Bishops if he feels called of God to the work in China, and is otherwise fitted. It can hardly be thought right that Bishops should refuse any such on the mere ground of the particular school of Churchmanship that he represents, while the millions of China are waiting for the knowledge of the fundamental Truth itself, and perishing in present darkness for the lack of any knowledge of Christ at all: a darkness which neither Protestantism nor Romanism can effectively deal with, the one because it teaches less than the truth and the other because it teaches more, and because, moreover, it has become unfortunately associated in the minds of the people with politics, lawsuits, and temporal power, and because, again, it is not able to meet the present aspirations of Young China, zealous for intellectual liberty.

Speaking for himself and those who sympathize with him, the writer begs to say that every devout and earnest priest and layman or lay woman of the Church is welcome among us and received with deep gladness and thankfulness; but he begs to add that we plead now especially for clergy and sisters—yes, and laymen if they are to be had—in Religious Orders to come and work with us. The Associate Mission in Wuchang is waiting for more priests. A magnificent sphere for the sisterhoods, among women in their homes as well as among girls in the schools, is opening now as never before.

We plead for the support of those at home who are "like-minded with us," through their gifts and through their intercessions in the Holy Eucharist and in private prayer. Yet we plead still more for their presence. And surely the appeal must commend itself to all. If, on the field, in the midst of perplexities, we seem to some at home—whether of one "school" or another—to have gone astray, we shall welcome kindly criticism, and be helped by it, but shall be helped most of all by converse with men of right principles, who will come to labor with us on the field and with us try to apply those principles to problems on the spot.

[THE END.]

IT IS THE pure in heart who see purity and whom it makes happy. It is those who love who can know love, and to whom it is unbounded joy. It is they who are of truth, who hear truth's voice, to whom it is the music of the world. It is they who see, and know, and hear these things who become consciously at one with God.—*Stopford A. Brooke.*

WITHOUT CHRIST, the universe moves on about us under inexorable necessity, or at best, is controlled by a just and holy but unsympathetic Ruler. Jesus revealed the infinite Father. The Father's heart is full of sympathy and love for all. His redeeming love expressed in Christ reaches the lowest. The Holy Spirit makes us realize in our own consciousness God's forgiving love, and makes His presence a perpetual power and joy in our life.—*Parish Visitor.*

Helps on the

Sunday School Lessons

JOINT DIOCESAN SERIES

SUBJECT.—*The Life and Teachings of Our Lord Jesus Christ.*

BY THE REV. ELMER E. LOFSTROM

THE ANGEL'S MESSAGE TO THE SHEPHERDS.

FOR THE FIRST SUNDAY AFTER CHRISTMAS.

Catechism: VI. Summary. Text: St. Matt. 1:21.
Scripture: St. Luke 2:8-20.

ON Christmas Day we keep the birthday of our Lord. And our lesson tells of some of the happenings on the day He was born. That great event took place at a certain definite time, and in a certain definite place. It is a true story. Try to realize, and then to make the children realize, that this strange and beautiful, yet simple event really took place.

The great fact itself, the coming of the Babe who was to make the great change in the world, was simple in the extreme. The pure Virgin Mother, and the poor but just and devout carpenter, were descendants of kings. But there was nothing of kingly or regal power left to them. They came to the king's city to be counted, but they had to be satisfied with the shelter of the cave, or stable, outside, because "there was no room for them in the inn."

Yet the birth of this Child was an event for which the world had been preparing ever since the fall of man. No sooner had sin made an entrance into the hearts of our first parents, than the promise of this One who would bruise the head of the serpent was given. The history of the whole world was shaped by His impending advent. Movements of nations worked together to make ready for His coming. The old world had learned that man-made religions were a failure. It was looking expectantly for a Redeemer.

Here we see the simple fact that He must be born, according to God's promise (Micah 5:2), at Bethlehem, setting in motion world forces. All unconscious that he was but a tool in God's hand, the mighty Caesar issued the decree for the taking of the census, and Mary and Joseph go from their home in Nazareth to the city of David. The Babe is quietly laid in the manger cradle with His simple swaddling clothes, and the sleepers in the inn are not aware of anything great or unusual. Yet both heaven and earth have been changed by that which has come to pass. The Babe sleeps in the manger, but angels bend from heaven and are the fitting messengers to tell pious, watchful, and humble men of His birth. Truly, when we consider the meaning of His birth, the angel messenger and the angel choir and the star shining down are the least wonderful things of all that happened.

The lesson given us is well calculated to bring out the great importance of this coming of the Son of God to be born a helpless little Babe. It shows us that His coming was a matter of such importance and significance that the angels of heaven could not keep silence. Not only did they praise God in heaven, but some of them were given permission to break through the veil that hides them from our eyes, and to declare their joy to listening men.

Heaven was happier than it had been. Why? Because it had given something worth the giving. The sleeping earth was all unconscious of the wondrous gift which was coming down so quietly upon it. But every part of heaven knew the deep meaning and the full value of that which was taking place. It was heaven that was giving to earth, and heaven was even happier than the earth, even as it is more blessed to give than to receive. With Jesus the Son of God, heaven itself came down to earth, and the glory could not all be veiled. Faithful men who were awake near Bethlehem saw the glory. And angels told them the meaning of it.

But why should the shepherds be the ones to receive the message rather than someone else? Had we been left to select the ones most likely to receive the message, would we have even thought of these men? Yet in God's sight, these men were more worthy of honor than kings and nobles, priests and scribes. They were shepherds who were faithfully doing their duty. It is more than probable that the flocks they kept were those intended for the Temple sacrifices. They were therefore men who served God, but in the humblest of capacities. God does not send His messages to those who have no desire for them and who would not appreciate them. We may rightly, then, surmise that these were men who were devoutly looking for and praying for the coming of the Christ. It may well have been that there was one or more of their number who knew something of the strange experience of Zacharias which had rendered him dumb, of the birth of a child to the aged Elisabeth, and of the strange happenings at the naming of the Baptist. If they knew anything of this last event and of the words of Zacharius when his tongue was loosed (*Benedictus*), they would be sure to have discussed the possibility of Christ's coming in their own day. These humble men had faith in their hearts, we can scarcely doubt, that God was now at last to visit His people. Since humility of the true kind marks the way to preëminence in the kingdom (St. Matt. 18:3, 4), it doubtless was this virtue that fitted these men to receive the announcement which heaven was so eager to give to earth.

Impress upon your pupils the importance of faithfulness to their appointed duties. It is as pleasing in God's sight for the child to be faithful to his small task, as for the man to do well his more serious labor. This was made clear by the Lord Jesus when He commended the poor widow's gift of the two mites. Do not wait for the opportunity to do some great thing. God values obedience. To those who obey regularly in the little things, He gives the opportunity to serve Him in greater things.

The action of the shepherds in going to Bethlehem to see "this thing which is come to pass, which the Lord hath made known to us," brings home a valuable lesson. Their words show that they firmly believe the message sent them. Their journey showed that they were ready to act upon their faith. They obeyed the message and received further blessing. There is little real value in either knowing or believing a fact which does not express itself in obedience and in action. The Saviour's condemnation of the Pharisees rested upon the fact that while they were so careful to keep the letter of the requirements of the old law, they neglected the deeds which should have followed belief in the law. To know that the love of God has been shown by the coming of the Babe of Bethlehem is of little value unless we make use of our knowledge. He gave Himself because He loved us. Shall we not give Him some signs of the love which we must give back to Him?

Again, when the shepherds had proved the truth of their faith, they made known to others that which had been given to them. This reminds us of the obligation under which we rest to make known as widely as possible that which we know to be good news. Among physicians, the ethics of their profession requires that any doctor who makes a discovery that will be of any benefit in alleviating pain or curing disease, must give his discovery freely and gladly to his fellow-physicians. To do otherwise causes a man to lose his place among those recognized as true and honorable. Are we less bound to make known to others the fact of the Saviour's love, which brings to us the great salvation from the pains and diseases of the soul?

The shepherds also praised and glorified God for the blessing they had received. Here is a lesson which all may understand. We are keeping the birthday of the Lord Jesus Christ. Surely there can be no proper keeping of Christmas Day which leaves out the worship and praise of Him whose birthday it is. We should feel such joy and gratitude for the Gift which was this day given unto us that we would come gladly to praise and glorify God. And if we would please Him, and make it a happy birthday for Him, we must try to do what we know He would wish us to do. Ask the children to suggest things which may be done to please Him.

We date our letters now from the year that Jesus was born. We name the year, "*Anno Domini*"—"in the year of our Lord." But when the change was first made, an error in calculation was made which, when corrected, places the actual time for the birth of our Lord from four to eight years before the point of time fixed upon then for the birth of Christ. That birth was probably about December 25th, from 1,912 to 1,916 years ago.

NO MAN has any more duties to do than he has time to do well. God assigns all duties, and all time and all strength for the doing of duties; God expects good work from all His children, and never expects more than is reasonable. Therefore when we think that we have not time enough to do all our duties as well as we ought, we are either wasting our time, or borrowing trouble, or trying to do what we ought to let alone. The honey-bee has a heavy burden of work to do, and only limited time to do it in; but he gets it done, and well done, and he gives no evidence of worrying over it. We ought to do at least as well.—*Sunday School Times.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

OUR SCHOOLS FOR NEGROES.

To the Editor of The Living Church:

THE American Church Institute for Negroes desires to call the attention of the Church to a very critical financial situation respecting the schools in connection with the institute. The financial depression through which the community passed last year decreased contributions and depleted our resources in general. Just at present both St. Paul's and St. Augustine's are in urgent need of money for the payment of current expenses. There is a floating debt on St. Paul's school of about $30,000, and the debt is increasing by reason of necessary expense and small resources. To close the year ending July 1st, 1909, free of debt we need $70,000. To close the year at St. Augustine's free of debt we need $20,000, and at the Bishop Payne Divinity School we need $3,000. Aside from the needs for current expenses, all of which are carefully regulated at our schools, we need money for barns at both schools, for practice schools, and for a drainage system at St. Paul's. The schools have never been in so good condition as now as respects their educational work. They are as deserving of support as any schools in the South.

Contributions should be sent to Mr. George Foster Peabody, Treasurer, 2 Rector Street, New York City. Will not some Churchmen who believe in the Church and in her possibilities for social efficiency help us at once? SAMUEL H. BISHOP,

New York, Dec. 7, 1908. *General Agent.*

NINE DAYS OF PRAYER.

To the Editor of The Living Church:

WILL you please give me a little space to ask your readers to join us in a novena of prayer on behalf of St. Andrew's School for Mountain Boys, Sewanee, Tenn., beginning St. Thomas' day, December 21st, and ending December 29th?

The special subjects for daily prayer are:

1. The deepening of the spiritual life within the school.
2. God's blessing on the neighborhood mission work, especially on a class just organized for the instruction of adults in the faith.
3. Guidance as to a plan for raising the school endowment; for a blessing on our Christmas appeal for funds; and that God may raise up generous benefactors for the work.

The devotions will be optional with those keeping the novena, but the following are suggested:

At least one Communion during the nine days, with intention for the school.

The daily use of one Our Father, the collects for Whitsunday, the Twelfth Sunday after Trinity, and the collect, "Direct us, O Lord, in all our doings" (Prayer Book, page 239); and the *Veni Creator* (Prayer Book, page 519).

A special intercession for the work to be made at the time of the Christmas Communion.

Please ask others to join in this work of prayer.

SHIRLEY C. HUGHSON, O. H. C.

Sewanee, Tenn., Dec. 10, 1908.

SAVE OLD ST. JOHN'S CHAPEL!

To the Editor of The Living Church:

IN the forefront of Jewish history is the incident of the destruction of Sodom and Gomorrah, and connected with this events the promise of God to stay His hand if ten righteous were found in the place. In the seventy-second psalm the 12th through the 14th verses is a description in figure of Christ's power and the reason for the obedience of kings to Him.

Surely the great thoughts involved ought to have some effect upon the minds of the great corporation of Trinity parish in New York City, and cause them to pause before the final action in the destruction of old St. John's Chapel, Varick Street. If there is a spot in New York City where the Church is needed it is *that spot*. Opposite the great freight houses, where hundreds are employed; in a tenement district, where thousands reside; with a Sunday school of nearly five hundred scholars; with an income greater, as per diocesan report of 1907, than St. Augustine's, St. Luke's, and St. Paul's Chapel; with the opportunity to do an institutional work of great benefit; shall the great heart of this corporation say, as we consider the work that is being aided on the east side of the city by this corporation, and in other places, strictly on sentiment, there shall not remain this house of God in this vast district, no mid-day prayer for the toilers of our commerce; no Sunday school for the children; no chance for industrial education? I hardly believe it.

Let the corporation give old St. John's another chance, with reorganization and the spirit of those measures which will reach out for the masses toiling and living around that grand and historic building. There is a work to be done that cannot be reached by the amalgamation proposed and which can only be accomplished by the use of that collection of buildings which is at St. John's.

Let the hearts that know the beloved chapel pray that the Holy Ghost may direct the corporation to see clearly the way to maintain St. John's Chapel in its work for the glory of God.

Monticello, N. Y., Dec. 12, 1908. WALTER I. STECHER.

A PAROCHIAL OR THIRD ORDER.

To the Editor of The Living Church:

THE undersigned has been appointed Hon. Branch Secretary for U. S. A. of the Parochial or Third Order.

In order to get the matter before the clergy I beg you to give space to this brief statement:

The Order seeks to promote the organization of lay work. Its method is to provide very simple rules and allow wide liberty in working them out.

In small parishes the simple, elastic plan makes an admirable working force. In larger parishes excellent results are obtained by uniting all the officers of Sunday school, guilds, and parish societies as a Branch, making a strong, central, unifying bond.

The rules are as follows:

"READY TO EVERY GOOD WORK."

I.

To give willing service to the Church, as to the advancement of the Kingdom of our Saviour Christ.

II.

To remember the vows that are upon us, in our Baptism and Confirmation.

III.

To say daily one or more of the Collects, especially that of St. Barnabas' Day, the Seventh after Trinity, the Second on Good Friday, and 130th Psalm.

IV.

To make a firm stand against intemperance of any kind; gambling, dishonesty, and non-payment of just debts; immorality, infidelity, and profane swearing.

V.

To show moderation in all things.

VI.

To give alms according to our ability, and help in parish work. Members of this Order may volunteer for work where it is known to be required, or their services may be applied for.

VII.

To be duly subordinate to the Ordained Clergy, as taking part in the parochial system in which they are placed.

VIII.

To wear a small cross, the badge of the Order. Women, when desiring it, or needing it for work or travelling, to wear the simple grey dress of the Order. At other times ordinary dress, according to station in life.

Formal admission follows a probationary period.

I would be glad to correspond with the clergy or others interested.

Thanking you for the courtesy of your columns, I am,

Yours very truly, (REV.) FRANCIS L. BEAL,

Hon. Branch Secretary for U. S. A.

107 Crest Ave., Beachmont, Boston, Mass.

THE TRUE proof of the inherent nobleness of our common nature is in the sympathy it betrays with what is noble wherever crowds are collected. Never believe the world is base; if it were so, no society could hold together for a day.—*Bulwer-Lytton.*

LITERARY

DEAN BARRY ON THE HOLY SPIRIT.

Meditations on the Office and Work of the Holy Spirit. By J. G. H. Barry, D.D., Dean of Nashotah House. Pp. 257. Milwaukee: The Young Churchman Co., 1908. Price, $1.50 net.

A new manual of meditations is no event in the theological world. Their name is legion, especially in proportion to the number of their readers. Yet it is small reproach to the spirituality of the average layman to say that he has no place to bestow such goods, for it is a sore puzzle to determine for what circle of readers the average manual would be intended. The vast majority are based on Latin sources, and while this in itself may be no reason for reproach, yet the Latin sources chosen are almost invariably designed for the use of men and women living the conventual life, with little or no relation to life in the world. This makes, for the average reader, the spiritual capacities and opportunities premised something with no relation at all to those of his own life, and the spiritual ideal set forth accordingly is totally impossible.

Hence it is particularly refreshing to open Dr. Barry's book. The whole atmosphere of the ordinary work is gone, and instead we have a direct, practical treatment of the needs of the man or woman of to-day. No effort at all is made to treat the problems by means of the rules approved for another age or for those living under a special vocation. The problems are handled as they should be, as demanding treatment on their own basis alone, by a priest who has been long enough in active parish work to know them thoroughly and who is possessed of a scholarship that enables him to see them from a broad standpoint. For the book is the book of a scholar as well as of a pastor, and therefrom it derives no small advantage. While, as Dr. Barry says, "the bane of the world has been ungodly students" (p. 169), it is true also that men whose zeal outruns their learning have wrought very much mischief.

The book contains ten meditations, dealing, as the title declares, with the work of the Holy Spirit, and this work is treated in regard to its relation to the individual life. The title might well have read, "On Advance in the Christian Life." For the reader presupposed is in earnest and he has made some progress in the acquisition of spiritual character. Then the temptation to stop effort has come, "he has acquired what he considers a judicious amount of religion," the normal experience of most of us. And it is at treating the difficulties of this class of reader—the ordinary, mature member of the parish—that Dr. Barry has aimed. His treatment consists in analyzing the conditions and then suggesting the remedies in a positive, concrete way, so that there will be little doubt left as to just what the trouble is and just how it is to be remedied.

The method may be illustrated from the fifth meditation, on Conscience. In reality it is a direction for self-examination. Here a comparison with the ordinary manuals is easy and the difference of treatment very apparent. The first obstacle to self-examination with most people is self-satisfaction with the conscience as it is, and this difficulty, usually ignored, is given full consideration. The difference between right and wrong is not intuitional, it is a matter of education. "Social life is a very complex matter, and the solution of its problems requires much more thought than it usually gets" (p. 107). The difficulty does not come from our inherent sinfulness as much as it does from lack of training, which thus far may not have been our fault. Thus the necessity for self-examination is made clear most tactfully. Then the methods are analyzed and their use explained. Great sympathy with the reader is evidenced at every step, and he is made to feel that his imperfections are just what normal experience should lead him to expect to find; that they need not discourage him but, on the contrary, the fact that he is aware of them should be an encouragement. And full warnings, concrete and plain, are given of what the reader may expect to meet in self-examination—irritation at the process, persistency in certain sins, "sagging of the will" in reforming even known sins. The great danger, that of morbidity, is guarded against from the start. "To gain a true repentance it is of more importance to look to God than to self. Repentance is stimulating." And in the following meditations this warning is developed and transformed into a positive form. Thus self-examination is placed in its proper position, as a process whose function is to keep the springs of the spiritual life clear, and not as being in itself the whole of that life. "It is dreary work pulling up weeds all the time; and, moreover, there is only negative profit in it. We must go on and plant flowers" (p. 137).

It is this tactful method of treatment that distinguishes the whole book and that should make it of uncommon utility. The parish priest, especially, who is finding difficulty in making the principles of the spiritual life comprehensible to his people, will find in the work exactly the help that he needs. He will also find something more. For the treatment of intellectual difficulties is no less able than that of spiritual difficulties. Admirable is the treatment of modern superficial doubt, and it is no less admirable in its sympathy than in its blame. Indeed, a characteristic throughout is the recognition of not only the weakness but the strength in modern men and women. They are not wholly weak, and nothing but harm can come from blinking this very obvious fact. In the treatment for difficulties arising from Biblical criticism, the hand of the scholar is seen with especial clearness. Ample room is afforded the historical or literary critic for any well-founded scientific results, but there is nothing negative in his treatment. It is positive and devotional. And again, the priest who has difficulty in making clear to his people just why critical research should not upset their faith, will find here a discussion that should relieve his difficulty. On the other hand, the sections on authority leave something to be desired. The duty of submitting to authority is expounded with eminent success, but considerable obscurity is left on the point as to just how authority is to be known. The only sources mentioned explicitly are the Creeds and the Councils. Is the conclusion to be drawn that whatever has not been settled by conciliar authority is to be regarded as an open question? This would seem to follow, but is not clear. The mind of the Church at the present can hardly be regarded as so obvious on most matters as to be a means "of enabling the simple person to know just what Christianity is" (p. 72). It may be the fault of the present reviewer, but he hopes that in the next edition this difficult matter will be treated more explicitly.

The style throughout is simple and direct, avoiding everything savoring of the sanctimonious. The book abounds in epigrammatic statements, often in a very unexpected phraseology. For instance: "Is religion merely a converted daughter of the horse-leech?" (p. 137). "There are few forms of pride worse than that which despises the vocation of a Sunday school teacher. Half a dozen children is magnificent opportunity" (p. 193). "The clergy are expected to stir up a certain amount of dust, which will peacefully settle if we leave it alone" (p. 212). Reading the book thus becomes a pleasure, even apart from the subject matter. S.

CHRISTMAS LITERATURE.

Of books especially appropriate to the Christmas festival in their matter we have three. *Christ Legends* (by Selma Lagerlof. Translated from the Swedish by Velma Swanston Howard. Decorations by Bertha Stuart) delves into the realm of legendary lore and gives some of the sweet stories of Christian tradition, all of which are well told, some of which are very well adapted to young readers of the present day. [Henry Holt & Co.: New York.] *The Angel and the Star* (by Ralph Connor) is a story of the Nativity told in the pleasing style which the author has made familiar through his more elaborate works. The book is well illustrated in colors. There is an edition in cloth at 50 cents net and in booklet form at 25 cents net. [Fleming H. Revell Co.] In *By the Christmas Fire* (by Samuel McCord Crothers) we have a collection of essays which have appeared in various magazines, several of which are built on Christmas themes and all of which are readable. [Houghton Mifflin Co., Boston.]

"MATTHEW STRONG."

Mrs. Francis, wife of the Bishop of Indianapolis, proves the influence of Indiana environment by entering the list of novelists, having long been an adept at short story writing. Mrs. Francis' volume is entitled *Matthew Strong: the Story of a Man with a Purpose.* The purpose of the hero is the social amelioration of a city and nation, toward which end he becomes an ardent worker. The love story, which holds interest unflagging throughout, is very delicately interwoven with the narrative of the accomplishment of the purpose. One finds it difficult to set the precise social condition and the successive steps toward its cure into either American or English political conditions, but neither the sociological nor the romantic interest of the work is seriously impaired thereby, and the book is a very readable one. Published in England, it unfortunately appears in a somewhat over-bulky volume, and the illustrations are less forceful than the literary excellence of the work deserves. As a work of fiction it is admirably conceived. [Imported by J. B. Lippincott, Philadelphia. Price, $2.00.]

"LONDON CHURCHES."

London Churches, Ancient and Modern. By T. Francis Bumpus. Two volumes, with 63 full-page Illustrations. New York: James Pott & Co.

To every one at all interested in London and its churches these books will prove most useful, instructive, and entertaining companions. The author's previous works on English, French, and Italian Cathedrals and churches have made him famous and popular, and these volumes will add materially to the laurels he has already won. In treating of London's churches he divides them into architectural periods, so that the reader may readily find the account and age of each one. The history of the churches as well as the architectural description is in very many cases very interesting. Mr. Bumpus treats the subject quite fully. The period of the great

Wren and the rebuilding of churches destroyed by the fierce fire of 1666 receives careful and thorough examination by the author, and his explanations help in elucidating what to many lovers of Gothic Church architecture has been a cause of complaint against Wren for departing from this style in his many London churches.

Perhaps the churches erected since the beginning of the Oxford Movement will have a large share in the thoughts of many readers. Mr. Bumpus is in thorough sympathy with the revival of Gothic architecture, which has received such an impetus since the days when Pusey and Keble and Newman stirred the Church of England to its depths. Our author loves to dwell on the work carried out in church building during these last seventy years, and he records with pleasure the triumphs of Butterfield and Street and many another less famous architect, who, inspired with the Church's Catholicity, have built in the spirit and with the devotion of English church builders in the middle ages. The illustrations, many of them taken under great difficulties, are reproductions of photographs and add materially to the interest of the work. J. RUSHTON.

ESSAYS.

Essays. Series I. and II. By Mark Pattison. London: George Routledge & Sons. New York: E. P. Dutton & Co.

The essay form of literature is widely comprehensive. It includes that light, easy treatment of an author by the essayist which merely glances sympathetically over the field of his labors, plucking a flower here and there and exciting the interest of the reader to explore for himself, with ardor whetted by the pleasant excursion; the essay may entirely shirk any serious discussion of the work which furnishes its text and be made the means of presenting the essayist's own views and opinions, as was often the case with Macauley; or the essay may have no text at all and be merely a brief and informal mode of communicating the results of the author's knowledge, fancy, or imagination. Essays have been murderously cruel and cynical, enthusiastically laudatory, or merely sparkling and amusing. But the essay form which is perhaps most satisfactory, as it is certainly the most useful in a busy age, is that which gives in a clear and ordered way a condensed epitome of some particular work or works by a writer who is able to add from his own gifts and from his ready memory to the knowledge of the subject of which his author treats.

Mark Pattison's services in this direction have made him a kind of classic among essayists and justifies the beautiful edition which has just been made in two series in the New Universal Library. Each series contains eight essays only, of thirty-five to forty closely, though clearly printed pages apiece. The well-known "Tendencies of Religious Thought in England from the End of the Seventeenth to the Middle of the Eighteenth Century" is not based upon criticism of any particular book, but is a philosophical treatise by the author upon a formative period of great interest and is admirably illuminative and judicial, as is the paper entitled "The Present State of Theology in Germany." Some essays preserve the interest to the student which attaches to names and incidents no longer familiar at the moment, like "The Calas Tragedy," Wolf the Grecian, and Hunt the Skeptic; while Scaliger, Warburton's life and labors, and Professor Bernays' "Memoirs and Papers by Montaigne," are exhaustively discussed. ERVING WINSLOW.

A Happy Half Century. By Agnes Repplier. Boston: Houghton, Mifflin & Co.

It is not a common ragbag from which Agnes Repplier extracts an assortment of interesting matter for the delectation of her readers but a very dainty receptacle of scraps of old brocade, bits of silk and velvet and gold lace, remains of quaint letters, private journals, and what-not. Miss Repplier's last volume takes its name from the first essay, "A Happy Half Century." Of thirteen papers included in the book, several have already appeared in magazines but are none the worse for that, since the reading of the multiplicity of magazines has come to be as hasty and superficial as the perusal of newspapers.

This clever writer has acquired a vast store of what really may be called "learning," the triviality of which is by no means insignificant. Of course there is no doubt of the entirely agreeable nature of the species in which Miss Repplier is such a consummate master. Without requiring the least effort to master epigrams or to unravel any humorous refinements, the attention is constantly enlisted in the most cheerful and chatty manner possible. It is like real table-talk, not the heavy kind of standard table-talk known to classic literature. In these days of nervous exhaustion and self-concentration it is scarcely possible to imagine any more sane and wholesome diversion than that which these pages afford.

It must be noted, however, that the "happiness" which is ascribed to the "Half Century" and which is the subject of all these essays, is regarded by the author as a pathetically pitiful kind of happiness after all, and its romance, elegant literature, stiff educational methods, inflated sentimental poetry, its high-strung amativeness and religious formalities, are made the targets of an arrow winged with delicate satire. ERVING WINSLOW.

I USED TO THINK.

I used to think, when I was yet a child,
If skies could part above the city street
And give us glimpses of the great beyond,
What wondrous scenes our eager eyes would meet,

How anxiously we'd scan the shifting blue
If some glad moment we could surely see,
The faces of the angels looking through,
And catch a vision of eternity.

I used to think that things would grow more clear,
Perplexities that vex e'en childish brains,
What consolation it would give our griefs
If we could learn the reason for our pains;

That God would seem more near to the great world,
This busy earth, with all its strife and din,
If only sometimes He would part the clouds,
And make us happy with a glimpse of Him.

I used to think we would be better, too,
Wiser and braver in our daily lives,
If God would let us now and then peep through,
And not keep heaven as a great surprise.

But now I know, if He would lift the veil,
And for one moment bring His heaven near,
The love of life in myriads would cease,
Since few would wish to longer tarry here.

FELIX CONNOP.

MRS. BROWN OF THE DUMPING GROUNDS.

By MARY SHEPPERSON.

IT was a raw, windy day, and bitterly cold. The snow had been falling for several days, and the ground was covered with a carpet of white. The streets were icy and slippery, one had literally to "pick one's way." After a busy day I was glad enough to turn my face homewards without a cold or broken bones. I had no sooner entered the house than I heard of the call of Mrs. Brown in my absence. "I don't think she is a regular beggar," said the maid, telling me the story, "she looked too clean and neat. She said she had never asked before for any help from anybody, and that if you were a cross lady she would rather wait awhile longer before coming to you, although they had nothing in the house, and she did not know where else to go." If I was "a cross lady"; the words framed themselves in my mind with a peculiar pathos, and often since, when it has been my privilege to give to one of Christ's little ones, I have recalled that unconscious plea for pity and have prayed for more of that "gentleness of Christ" which David tells us, "makes us great." "I gave her her car-fare, for she had come a long distance and looked tired and sick and hungry. I told her to come see you to-morrow," continued the servant.

The next morning brought Mrs. Brown, a frail little woman, scrupulously clean, but with garments patched and faded almost beyond recognition. Timid, shrinking to a degree, and with her boy with her, as in the delicate state of her health it was not safe for her to travel alone. I asked her why she had come at all herself, why she had not sent him. I was struck by the reply: "I could not send him begging; I could not ask you myself were it not that the children were hungry."

She went away with a package of groceries, and later I wended my way to her home. She had told me that she lived "in the big fields near the park." I had always called them the dumping grounds, because they were the repository for tin cans, old carpets, broken furniture; in short, the city's refuse heap. I had known of several families who had found them a veritable "happy hunting-grounds" for coal and wood, but I had scarcely thought of them as a desirable place to build a house. On the car, I questioned the conductor as to the most desirable way to proceed. He smiled feebly and protested that "he had so few inquiries for those parts, he could hardly tell me." The road was not cut through where the car stopped, so I had to perform a considerable circuit in the shape of a square, through mud and slush, and was at last rewarded for my pains by seeing a narrow path with a tiny house at the end. An old woman was leaning on the fence, and looked much pleased at the prospect of a visitor. She showed me her geese, and I think I never saw finer, for, although city bred, they certainly appeared in as good condition as though they had had all the best advantages of the country. At the next house a young lad offered his escort, which I gladly accepted, and we were soon at our destination.

Mrs. Brown did not know that I was coming; had she known, she would have been on the look-out for me, she ex-

plained, for "visitors usually needed a little help to get in." I quite agreed with her. The house, smaller than its neighbors, was in a hollow of ground, and over the trenches, if I may call them such, one had to climb to gain an entrance. "They have steps all cut in the mud," said my guide proudly, pointing out four or five steps, about worn away by the severe weather. I looked dubious, for they seemed steep, so I walked down the road a little way until I found more level ground, near the back of the garden, and thus made my way around the house to the front door.

I was in at last, and what a home it was! Mrs. Brown was at the tub—an old-fashioned one in which the water had to be drawn and emptied—washing out some faded little garments. Two little girls were helping their mother with some household task, while a younger child played about the floor, which was spotlessly clean. The walls were covered with prints from magazines, newspapers, advertisments, etc., and a cupboard was made against the wall out of some starch boxes. There was little or no furniture, for most of it had been sold to pay rent and buy food. Some of the windows had been boarded up to keep the place warmer; the glass had fallen out, from the high winds, and this was the easiest and most inexpensive way of "fixing" the windows. The ventilation was therefore poor, and the room was cold, so cold that one could see one's breath. The little girls had on thin summer dresses, while the baby was as thinly clad. While I was talking a fourth little one joined the group. She had been put to bed because she was also deficient as to her wardrobe, and bed seemed the warmest place.

The "society" to whom we sometimes send people for help, had sent some groceries and coal. "The dearest old gentleman had been to call, and had promised to come again the following week, and send more supplies. He was on the watch, too, for a place for the husband." "And now," continued Mrs. Brown, "you are going to buy the children clothes so that they can go to school again. We have too much to be thankful for, but we are thankful, every one of us. The teachers told me the children were doing well with their lessons, and they were sorry to have the girls home, but they knew I would send them as soon as I could. They were real polite; they didn't threaten me with the commissioners for not having sent the children. I think they knew I was doing the best I could.

"One dress will do, and they can take turns in going to school. If they study at home, they won't miss much, that way; while as for the littlest girl and the baby, they need nothing, for they can stay in bed, or play about as they are." Mrs. Brown told me that her husband was always perfectly sober, and very kind to his family. He had been working for years with a large electrical supply house, and had lost his position only on account of the "hard times." These statements were borne out by his employers, who said that he was among their best workmen, and that any aid given his family would be well applied. The man and the oldest boy were out hunting work then, and the second boy was at school. Six children! I made arrangements for the mother to go to the hospital. She said that "the children were all so handy, and the neighbors so kind, and her man so overlooking"—I suppose she meant lenient—that she could go just as well as not.

"A good husband, right smart children, and two boys doing all they can to help; a house to myself—no tenement like most poor folks has to live in, with no room, and so many other families, some of them bad and rough and learning your children wrong; the nearness to the dumping-grounds (she was right on them) so that the gathering of coal and firewood is easy, and the many toys and bits of carpet which they give us, the park right near us, good friends to help us—I tell the children that they have more than their share of good things." The door opened and the boy came in from school, followed by a dog, a mongrel, but I doubt not just as dear to the hearts of the children as some petted dog in higher life. "Now," continued Mrs. Brown, "look at that dog. He's just like a nurse for the smaller children and guards the house, too. We have no tax to pay, because our house is so hard to find that no dog-catcher would bother about coming to see us."

I rose to go, and the boy started to help me find my way back to the car. Outside the door was a pond for skating. In summer they had "fine bathing." "Come in the spring, when our tree is in leaf," urged Mrs. Brown. "I tell you, Deaconess, we have everything here. The finest place in both summer and winter for the children. All the advantages of the country, with the benefits of a first-class city education."

ELIMINATE LIES.

By Clara Marshall.

THE lie, even the common or garden variety, has really no *raison d'etre*. Not very long ago a story which can be described only as "silly" was being copied into various journals whose space might have been better filled, striving to prove that he who, out of court, persists in telling the truth and nothing but the truth is a rude, disagreeable creature who makes more enemies in a day than can be placated in a lifetime. In the specimens given of this individual's veracious speeches there was not one which might not have been left unsaid without leaving a false impression.

Any one may avoid blurting out disagreeable truths, and neither history nor tradition teaches us that George Washington was any the less a well-mannered gentleman because he could not tell a lie. We may take it that he had enough native tact, to say nothing of social training, to avoid the rude speeches with which, if historical romances are to be believed, the great Napoleon entertained the guests of Josephine. "The most facile liar I ever knew," observed a philosopher, talking on this subject, "was continually making speeches that would have been left unsaid by any one except a hopeless *yahoo*."

"She is always saying the most unpleasant things she can think of and calling it candor," complained another man of one of his wife's relatives.

"Over-truthful" the latter would probably have been called when, in fact, she was only over-candid. Making assertions that the occasion does not demand, even if such assertions are as true as the Gospel, is a habit that should be avoided by all who would live at peace with their neighbors. He who, in reply to the perfunctory remark made *en passant* (and just for something to say), "Pleasant weather," stops the passer-by to call his attention to the fact that the day is sultry and there is a threatening of rain, is telling a truth that is not only uncalled for but may be described as "jarring."

He who, when asked by a mother if her daughter's voice does not suggest that of the favorite *diva* of the season, replies that there is nothing in common between the two voices, going on to remark that it would be just as well for the young lady to give up her high priced singing teacher, would be quite as truthful were he to say instead that in his opinion no two voices are enough alike to admit of any comparison being made between them.

It is a mistake to speak of "society lies." Those members of society who have really profited by the training it gives know how to avoid even those untruths leniently described as "white lies," and it is a noticeable fact that the teller of these white lies, no matter how well meaning he or she may be, is, after being caught a few times, regarded with contemptuous distrust. "What's the good of her sweet speeches when you can't believe a word she says?" has often been asked of the girl or woman who regards it as the genteel thing to pay compliments indiscriminately. It is admitted that she is good-natured, but after she has told a friend with a sallow complexion that any color would be becoming to her, and another friend, who is sadly lacking in beauty, that she is, in the speaker's opinion, quite as attractive in appearance as any girl in her set, she is in danger of hearing herself described as being "too sweet to be wholesome." To avoid the Scylla of disagreeable, uncalled-for truth does not necessitate the rushing into the Charybdis of what is known to the factory employe as taffy.

Social training, to say nothing of conscience, directs one to steer clear of both rock and whirlpool. The Golden Rule forbids the telling of the unnecessary, pain-giving truth, and the whole Bible, from Genesis to Revelation, denounces the liar, whether serpent or man. Nowhere do we read in Scripture of a "harmless lie"—such a thing is one of poor humanity's vain imaginings, and sooner or later poor humanity will be made to see that in this matter it has made one of its multitude of blunders.

This is our Father's world. He loves us and is watching over our lives. This is the world in which Christ died to save us. Only our own hands can defeat the blessed purpose of God's love. Only our unbelief can turn the divine good into evil for us. We need never be defeated; we need never fail. Whatever our sorrow, our discouragement our defeat, our failure, there is no day when we may not look into the face of Christ and say, "It is well."—*Selected.*

Church Kalendar.

Dec. 6—Second Sunday in Advent.
" 13—Third Sunday in Advent.
" 16—Wednesday. Ember Day. Fast.
" 18—Friday. Ember Day. Fast.
" 19—Saturday. Ember Day. Fast.
" 20—Fourth Sunday in Advent.
" 21—Monday. St. Thomas, Apostle.
" 25—Friday. Christmas Day.
" 26—Saturday. St. Stephen, Martyr.
" 27—Sunday. St. John, Evangelist.
" 28—Monday. The Innocents.

KALENDAR OF COMING EVENTS.

1909
Jan. 5—Seventh Dept. Miss. Council at Topeka, Kan.
" 5—First Bohlen Lecture at Holy Trinity Parish House, Philadelphia, by the Rev. Arthur Rogers of West Chester, Pa., on "The Common Ground of Poetry and Religion."
" 6—Consecration of Dean Farthing as Bishop of Montreal.

Personal Mention.

THE Rev. R. B. H. BELL of the Church of the Good Shepherd, Omaha, has accepted the rectorship of St. Paul's Church, Des Moines, Iowa, and entered upon his duties December 16th.

THE Rev. FRANKLIN U. BUGBEE has withdrawn from Christ Church, Los Angeles, Cal., as assistant, and has been appointed priest in charge of St. Paul's Church, Pomona, Cal.

THE Rev. FREDERICK H. BURRELL of Moline, Ill., has accepted a call to the rectorship of St. John's Church, Clinton, Iowa, and enters upon his duties the Fourth Sunday in Advent.

THE Rev. JOSEPH J. CORNISH of Charleston, S. C., has accepted the rectorship of St. John's Church, New Dorchester, Ala.

THE address of the Rev. R. ASHTON CURTIS is changed from St. Luke's Hospital, Boise, Ida., to St. Mark's Church, corner Third and A Streets, S. E., Washington, D. C.

THE Rev. EDMUND H. EARLE, formerly of the Chapel of the Redemption, Baltimore, Md., is now with the Church of St. John the Evangelist, Third and Reed Streets, Philadelphia.

THE Rev. RICHARD ELLERBY has been transferred from Grace Church, Estherville, Iowa, to St. John's, Shenandoah, Iowa, and has entered upon his duties there as priest in charge.

THE Rev. WILLIAM MERCER GREEN, rector of St. Paul's Church, Meridian, Miss., has been offered the position of dean of the new Church school for girls at Vicksburg.

THE address of the Rev. GRANT KNAUFF is 803 North Third Avenue, Knoxville, Tenn.

THE Rev. VINCENT C. LACEY should be adshould be addressed at No. 11 East Twenty-ninth Street, New York City.

THE Rev. WILLIAM T. LIPTON, curate of Trinity Church, Newark, N. J., since 1897, has resigned to become minister-in-charge of Ascension chapel, Bloomfield, a parochial mission of Christ Church, Bloomfield, and Glen Ridge. He will take up his new duties on January 1st.

THE Rev. D. CAMPBELL MAYERS, rector of St. James' Church, diocese of Southern Virginia, has accepted the call recently extended to him to the rectorship of Grace Church, Casanova, diocese of Virginia, in succession to the Rev. John J. Clopton.

THE address of the Rev. JOSEPH MCCONNELL, general missionary, diocese of Los Angeles, is changed from St. Paul's, Pomona, to 523 S. Olive St., Los Angeles.

THE Rev. J. E. MCGARVEY, formerly of Tulsa, Okla., is now rector of St. Luke's Church, Chickasha, Okla. His address is 728 South Seventh Street.

THE Rev. ANGUS MACKAY PORTER, has resigned the rectorship of Trinity Church, Redlands, Cal., to accept the curacy of St. Peter's Church, Albany, N. Y.

THE Rev. J. G. SADTLER has accepted the rectorship of St. Mary's Church, Roland Avenue, Baltimore, Md. His new address is 600 Roland Avenue, Baltimore.

THE Rev. DALLAS TUCKER, formerly rector of St. John's Church, Bedford City, diocese of Southern Virginia, entered upon his duties as rector of Emmanuel Church, Harrisonburg, Va., diocese of Virginia, on Sunday, December 6th.

THE secretary of the diocese of Atlanta is the Rev. CHARLES NOYES TYNDELL, and his address is St. James' Rectory, 511 Church Street, Marietta, Ga. All communications for him should be addressed as above.

AFTER December 19th the permanent address of the Rev. STUART L. TYSON will be The University of the South, Sewanee, Tenn.

THE Rev. DAVID R. WALLACE, having been assigned to work among the colored people of Chattanooga, Tenn., has organized the mission of the Epiphany and is to be addressed at 854 East Eighth Street.

THE address of the Rev. A. L. WOOD is No. 126 South Twenty-third Street, Philadelphia, Pa.

DIED.

DU BOIS.—At her home in Vancouver, Wash., MARY ELIZABETH DU BOIS, wife of J. G. Du Bois and mother of the Rev. A. W. Du Bois, in the 63d year of her age.

"That she may be numbered with Thy saints, in glory everlasting."

EVINS.—Entered into life eternal Monday morning, November 2, 1908, MARTHA AMELIA EVINS of Marion, Ala., wife of Robert Hamilton Evins and daughter of the late General John Ford Thompson and Mary Eleanor Benson Thompson.

FOOTE.—Entered Paradise, Dec. 9th, 1908, at her home, No. 2535 Moorman Avenue, Cincinnati, Ohio, SARAH EWING HALL FOOTE, aged 84 years.

And for Thy hidden saints, our praise adoring,
Fount of all sanctity, to Thee we yield,
Who in Thy treasure-house on high art storing,
Jewels whose lustre was, on earth, concealed.

TITUS.—Entered into rest at the home of her daughter, Mrs. C. F. Curtis, Thursday, December 3, 1908, ADALINE S. TITUS, in her 91st year. For all Thy saints who from their labors rest, Who Thee by faith before the world confessed, Thy Name, O Jesu, be forever blest,
Alleluia!

WETHERILL.—Mrs. KATE ANNETTE WETHERILL, widow of the Rev. J. Bloomfield Wetherill, and daughter of the late I. Lawrence Smith of Smithtown, L. I., died Tuesday, December 1, 1908. Funeral services were held at the Church of the Transfiguration, New York City, on Thursday, December 3d. Interment took place at Perkiomen, Pa.

MEMORIALS.

MR. D. SMITH WOOD.

On Friday, November 27, 1908, the Standing Committee of the diocese of Newark lost by death its oldest lay member.

Mr. D. SMITH WOOD was elected to the committee in May, 1895. He served with conspicuous ability and fidelity for thirteen years. His intimate knowledge of business conditions in the diocese, and his clearness and fairness of judgment in all matters which came before the committee, made him a valued member.

Evidences of failing health had been visible for months, yet, when it was learned that the end had come and he had been called away, his loss was felt as a severe and personal bereavement.

His associates on the committee make sorrowful mention of this loss and place upon the minutes this expression of their esteem for him as a man, their appreciation of his services to the Church in the diocese, and their deep regret at losing him as a member. It was

Resolved, by a rising vote, That this minute be adopted, spread in full on the minutes, a copy sent to the greatly bereaved family, and published in THE LIVING CHURCH.

WILLIAM R. JENVEY,
JOHN R. EMERY,
For the Committee.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

A YOUNG, unmarried priest wanted, to be senior curate in a large parish in Pennsylvania. $800; apartment in parish house; opportunity for missionary self-sacrifice, and abundance of work, both parochial and institutional. Reply, S. L., care LIVING CHURCH, Milwaukee, Wis.

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ORGANIST AND CHOIRMASTER wishes change. Successful organizer and conductor. Address L. N., care LIVING CHURCH, Milwaukee, Wis.

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CATHOLIC SERVICES IN LOS ANGELES, Cal. Church of the Ascension, corner St. Louis Street and Brooklyn Ave., Sundays: Low Mass 7:30, Choral Mass 11, each Sunday; Evensong 7:30. Week Days: Low Mass 7, except Wednesdays; Wednesdays at 8. Strangers are cordially welcome.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first Street, New York.

ORGANS.—If you desire an Organ for church, school, or home, write to HINNERS ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade, and sell direct from factory, saving you agent's profit.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

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CHURCH PUBLICATIONS.

1909 CHRISTIAN YEAR CALENDAR can be localized. Single copy, 15 cents. Special price in quantities to clergymen and parish societies. ANCHOR PRESS, Waterville, Conn.

THE DIVINE SERVICE, an Illustrated Altar Manual; 23 half-tones; 35,000 sold. Three editions: 14 cts., 25 cts., and $1.40 each. Rev. H. PAGE DYER, Broad and South Streets, Philadelphia.

CHRISTIAN YEAR KALENDAR. 33d Year. 75 cents. Copyrighted. All rights reserved. Agents wanted in every parish. Liberal remuneration. CHURCH KALENDAR Co. 1 Madison Avenue, New York.

BOOKLET: "THOUGHTS DURING THE ADMINISTRATION OF THE HOLY COMMUNION." In red, purple, tan; convenient for pocket or purse. Compiled by Emma Bennett Vallette. Sold by Edwin S. Gorham, Publisher, 251 Fourth Ave., New York. Price, 10 cts. or $1.00 per dozen, postpaid.

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WE are now ready to fill orders for the Girls' Kalendar for 1909. The Psalms have been chosen as a basis for the Girls' Kalendar in the twenty-third year of its publication. It is hoped that the constant and daily use of a verse of the great Hymn Book of the Church may encourage a deeper study and more spiritual dependence on the teaching and guidance of the great Book of Worship. Price, 15 cents; by mail, 18 cents each. Per dozen, $1.50, express additional. Address: THE YOUNG CHURCHMAN Co., Milwaukee, Wis.

MISCELLANEOUS.

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APPEALS.

WORK AMONG THE FLORIDA SEMINOLES

The work of the Church among the Seminole Indians in the Florida Everglades demands the constant attention of a priest who must be on the ground. I have offered myself for this work, and Bishop Gray has approved. Now I need at once sufficient money to move my household effects down there, and as the trip of seventy miles must be made by team, it will cost at least $75 to do it. Then I must have a horse to get about with, and something to feed him with until I can raise a crop. At the June corn dance permission was given to the missionary to preach to them, and on Monday, October 26th, I baptized Chief Ho-tue-ca-hat-sie. My presence is needed there now. Send offerings to me, or to Bishop Gray.

IRENAEUS TROUT,
Seminole Indian Missionary,
Box 121, Punta Gorda, Fla.

ST. STEPHEN'S CHURCH, PEORIA, ILL.

Communicants interested (all should be) in the spiritual welfare of the working classes are earnestly solicited to send one or more dollars each to Rev. Sydney G. Jeffords, Peoria, Illinois, as a subscription for the erection of a church in the midst of 45,000 laboring people. In this way the needed fund ($50,000) will be speedily raised, with little burden upon anyone. Certified copies of credentials of Rev. Sydney G. Jeffords, and photographic review of his nineteen years' work in Peoria, furnished upon application. Your subscriptions will be duly acknowledged in THE LIVING CHURCH.

The above appeal has the endorsement of the Bishop of Quincy.

M. EDWARD FAWCETT,
Bishop of Quincy.

FOR MISSIONARY WORK IN FOND DU LAC.

The Benedictine Community which is doing missionary work in the diocese of Fond du Lac, and which is dependent on the voluntary offerings of the faithful, humbly beg the church at this Holy Season to remember them with their alms and in their prayers. All contributions, however small, gratefully received. Address, BROTHER THOMAS, O.S.B., Prior, The Abbey, Fond du Lac, Wisconsin.

NOTICES.

THE SPIRIT OF MISSIONS

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THE CHRISTMAS CALL OF BROTHERHOOD.

The CHRISTIAN call of brotherhood comes at Chrismas-tide with most insistent appeal to the Church for the old and disabled clergy and their widows and orphans. If they are to be effectively cared for by pension and relief it can best be done by those who know the whole field, and of all the societies formed for this purpose, diocesan and otherwise, none has had a larger and more liberal record than the General Clergy Relief Fund.

For over fifty-five years it has been the agency of the Church in the United States in caring, to the extent the Church has made it possible, for literally thousands of disabled clergy and their widows and orphans. Even the inadequate sum the Church has given the Society to dispense in pension and relief has brought forth thousands of grateful letters, and innumerable prayers for blessings upon the givers.

During the past year the Society has cared for about five hundred and fifty beneficiaries, and is the whole support, in this matter, of the old and disabled clergy and their widows and orphans in sixty-two dioceses and missionary jurisdictions now merged with the General Fund.

There are few societies in the Church of any kind that have done more with the money given them to do with nor whose work has borne so great fruit during two generations.

The hardships of our beneficiaries during the past year have been increased both by the cost of living and the financial depression. The appeal at this Christmas-time, therefore, is a compelling one. We must do as much and more than we have done or there will be increased suffering.

GENERAL CLERGY RELIEF FUND,
Church House, Philadelphia.
REV. ALFRED J. P. MCCLURE,
Assistant Treasurer and Financial Agent.

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The Information Bureau is also placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

Our Information Bureau would be pleased to be of service to you.

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THE ENGLISH CHURCHMAN'S LIBRARY.

Letters to a Godson. Second Series. An Attempt to Give a Reasonable Account of Christian Doctrine, with Suggestions for Further Study. By M. Cyril Bickersteth, M.A., of the Community of the Resurrection.

The Christian Use of the Psalter. By the Rev. A. R. Whitham, M.A., Principal of Culham Training College, and formerly Vice-Principal of Cuddesdon College.

Our Working Girls and How to Help Them. With Special Reference to Clubs and Classes. By Flora Lucy Freeman, author of *Polly, A Chain of Thought for the Church's Year,* etc.

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Modernism. The Jowett Lectures, 1908. By Paul Sabatier, author of *The Life of St. Francis of Assisi.* Translated by C. A. Miles. With a Preface, Notes and Appendices. Price, $1.25 net.

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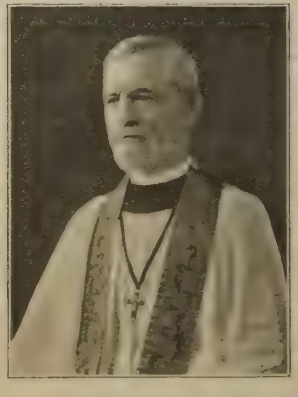
Thirty-Seventh Annual Report of the Shelter for Respectable Girls, 212 East Forty-sixth Street, New York, N. Y., October, 1908.

THE CHURCH AT WORK

REV. ROBERT JOHNSTON,
RECTOR-ELECT OF THE CHURCH OF THE SAVIOUR, PHILADELPHIA.

REV. SAMUEL UPJOHN, D.D.,
WHOSE TWENTY-FIFTH ANNIVERSARY AS RECTOR OF ST. LUKE'S CHURCH, GERMANTOWN, PHILADELPHIA, WAS NOTED LAST WEEK—PAGE 205.



REV. T. J. TAYLOR,
OF PHILADELPHIA, WHO RECENTLY CELEBRATED HIS 83D BIRTHDAY.

FIFTIETH ANNIVERSARY OF CHRIST CHURCH, RED WING, MINN.

THE FIFTIETH anniversary of the founding of Christ Church, Red Wing, Minn., was observed, beginning November 29th and ending December 6th. On the first Sunday of the anniversary the Holy Eucharist at the early service was celebrated by the rector of the parish, the Rev. Charles Carter Rollit, at the second service the Bishop of Duluth was celebrant, and the sermon was preached by the Rev. Samuel G. Welles, son of the first rector of the parish, the late Rev. E. R. Welles, later Bishop of Wisconsin. At the evening service the Bishop of the diocese was preacher. On the Sunday in the octave of the anniversary, at the evening service the sermon was preached by the Rev. H. L. Burleson of Fargo, whose father was at one time in charge of the parish school during Dr. Welles' rectorship, and in the evening the sermon was preached by the Rev. S. B. Purves of Minneapolis.

On the Monday during the anniversary the Men's Club of the parish gave a banquet in the evening, at which over a hundred partook, including the visiting clergy. When Judge Willoston, senior warden, the only surviving member of the vestry elected fifty years ago, rose to speak he was greeted with great enthusiasm. Other speakers were the Rev. W. P. Ten Broeck, D.D., of Faribault, Mr. W. P. Putnam (speaking for the denominations), the Rev. S. G. Welles, the Rev. W. H. Knowlton, Mr. E. W. Hawley, and Mr. Floyd C. Dennis. The closing toast was given by the Rev. C. C. Rollit.

The first services of the Church in Red Wing were held on November 17, 1855, by

the Rev. Timothy Wilcoxson of Hastings, Minn., who gave a service about every six weeks for a year. The Rt. Rev. Jackson Kemper, D.D., Bishop of Wisconsin, in one of his visitations to Minnesota visited Red Wing on April 28, 1858. On Sunday, June 13, 1858, the Rev. E. R. Welles of Western New York conducted services. After his return to Western New York he was invited to organize and take charge of a parish. He accepted, and began his ministrations October 3, 1858. The cornerstone of the first church was laid by Bishop Kemper on June 2, 1859, and the edifice was consecrated by Bishop Whipple on November 29, 1859. On the feast of St. Peter, June 29, 1859, the cornerstone of the present stone church was laid by Bishop Whipple, and it was consecrated December 19, 1871. During its half century of existence the parish has had six rectors, the Rev. C. C. Rollit being the present rector.

PROGRAMME OF THE SEVENTH DEPARTMENT MISSIONARY COUNCIL.

THE COUNCIL will meet on January 5th, 6th, and 7th, 1909, at Topeka, Kan. The programme is a long and interesting one. The principal features mapped out for each day are:

January 5th—Opening general service at 8 P. M., with addresses by the Rev. I. H. Correll, D.D., John W. Wood, and Bishop Kinsolving.

January 6th—After celebration of the Holy Communion the body will be organized, followed by a conference session. "What Has the Church Done in the Seventh Department to Further the Church's Mission" will be discussed by Dean Davis, and "Is it Doing All it Can?" by the Rev. E. A. Temple. The afternoon conference will discuss the general subject of the Home Missionary Campaign, the speakers on the sub-topics being the Rev. E. H. Eckel and Henry D. Ashley. At 7 P. M. the men's dinner will be given, at which the Hon. Bradford Prince will talk on "The Strategic Value of the Seventh Department from a Missionary Point of View," and the Rev. Beverly Warner, D.D., on "What Shall We Do About It?"

January 7th—After the devotional exercises, and a business session for delegates only, "The Needs and Opportunities Within the Department" will be discussed by the Bishops present, or their representatives. At the afternoon session "The Apportionment Plan" will be treated in its various phases by John W. Wood and the Bishop of Arkansas. At the final service, or mass meeting, the Rev. R. W. Patton will speak on "America's Responsibility in the Evangelization of the World," and the Rev. P. G. Sears on "This Church's Responsibility." The Presiding Bishop of the Church will close the sessions with a few "Farewell Words."

FOR THE ALASKAN MISSION.

SEVERAL publications in the interest of the missionary district of Alaska are offered to Churchmen, including *The Alaskan Churchman*, a quarterly sold at $1.00; a kalendar for 1909 at 50 cents; and a set of ten post cards representing Alaskan scenes at 15 cents. The profits on these are devoted to the work of the mission. For convenience it is no longer necessary to send to faraway Alaska for these publications and they may be obtained by addressing *The Alaskan Churchman*, Box 6, Haverford, Pa.

"WILL HE SWAP?"

A CONTROVERSY, consisting of a series of "open letters," has been carried on recently in the press between the Bishop of Fond du Lac and a Roman priest named Keenan, in the course of which the priest implied that the cause of Bishop Grafton's remaining in the Church was his *lucrative* position. In a reply printed in the Fond du Lac *Daily Commonwealth*, the Bishop says:

"The good Father seems to imply I am held where I am by my 'lucrative' position! When I was converted, as a young man at Harvard, I gave myself entirely to the service of Christ and humanity, determining to part with everything save what was necessary for shelter, food, and raiment. With all my imperfections, I have so continued to this day. I can only say to good Father Keenan (I am sure he will regard it as private and confidential) that my present salary as Bishop is $300 a year! I don't know what Father Keenan's is. But will he swap?"

ST. ANDREW'S CHURCH, SHIPPENSBURG, PA.

ON DECEMBER 12th an account was given in THE LIVING CHURCH of the consecration of the handsome new St. Andrew's Church, Shippensburg, Pa. The mission is five years old, having been started over a livery stable under the rectorship of the Rev. E. V. Collins, rector of Holy Trinity Church, Chambersburg, who is the priest in charge. At the time of the consecration the Bishop blessed a very fine set of altar linens, presented by Mrs. M. V. Frailey of St. John's parish, Carlisle, Pa., with the assistance of friends. The church is said to be the handsomest building in the Cumberland valley, and was the gift of Mr. J. Clifford Phillips, as a memorial to his parents, the plans being drawn by Mr. T. J. Brereton of Trinity parish, Chambersburg.

THE YEAR'S MISSIONARY STATISTICS

DETAILED information has been given out concerning the receipts for general missions for the year September 1, 1907, to September 1, 1908. It appears from these figures that from a total apportionment of $657,508.00, there was received from parishes and individuals $477,322.58, which is an increase over last year of $10,345.83. The receipts from Sunday schools were $135,227.61; from the Woman's Auxiliary, $150,575.90; and from other sources, including portions of the Men's Thank Offering and the Women's United Offering applied to the purpose, and receipts from interest on invested funds, enough to make a grand total of receipts to be used for the year's appropriations and its initial deficit of $988,097.04, being an increase—in spite of the fact that the entire period of the panic was comprised within the year—of $179,531.44; which increase, however, is more than accounted for by the Men's Thank Offering and the United Offering. The average amount given per communicant through parochial and individual offerings is 77 cents as compared with 80 cents last year. There is a slight falling off in the offerings from the Sunday schools, but an increase from other sources generally. There is also a slight decrease in the number of parishes and missions making offerings, the number being 4,008 this year and 4,039 last year. Dioceses which met their apportionment in full or exceeded it are as follows: Arkansas, Duluth, East Carolina, Florida, Kansas, Kentucky, Lexington, Maine, Michigan City, Montana, New Hampshire, North Carolina, Oregon (nearly), Pennsylvania, Rhode Island, South Carolina, Vermont, Virginia, Western Massachusetts, West Texas, West Virginia; all the domestic missionary districts except Olympia, and a majority of the foreign districts.

A LONG CHURCH RECORD.

FIFTY YEARS ago (October 11, 1858) five brothers occupied a pew at the dedication of St. Michael's Church, at Cambridge Junction, Mich., says the *Utica Press*. October 31st last the same five brothers occupied the same pew at the celebration of the fiftieth anniversary of the dedication. They are A. F. Dewey, George Dewey, I. S. Dewey, F. S. Dewey, and W. Dewey. The church was organized in 1840, and since that time its records have been carefully kept by two persons, Francis A. Dewey and his son, John W. Dewey, who is the present clerk.

IN THE INTEREST OF NEGRO EDUCATION.

A LARGELY ATTENDED meeting of the Orange (N. J.) Guild of the Church Institute for the Education of Negroes was held last Tuesday afternoon in Grace Church parish house. Mrs. Randolph Rodman of South Orange was elected president, and spoke of the growth and need of the guild, which stands for the educational side of Church work, and helps the negro graduates of schools to help themselves and to teach their own people. The Rev. Charles T. Walkley, rector of Grace Church, told of the work of the Church Institute and its importance not only among the negroes of the South, but among those in all sections. Donations of books, magazines, and clothing for Christmas boxes were collected for the graduates of the schools at Lawrenceville, Raleigh, and Petersburg.

Another meeting in the same interests was held in Trinity Church chapel, Newark, on the following morning, at which the Rev. Samuel H. Bishop of New York, general agent of the American Church Institute for Negroes, spoke of the work being done in the South in organizing the mission schools under better management. Archdeacon Cam-

eron of South Orange drew attention to the fact that Japan, China, and India were becoming fairly familiar fields, but the work among colored people was as yet comparatively unknown. The speaker suggested that each congregation appoint its own representative on that work. It was announced that more than $500 had been received for the month.

THE NEW ST. JOHN'S CHURCH, CORSICANA, TEX.

ON A RECENT Sunday this completely furnished and stately edifice was opened for public worship by a High Celebration of the Holy Communion by the Bishop of the diocese, who also delivered the sermon. The harmony of the church and its furnishings is due to the work and taste of the rector (the Rev. J. C. Black), who superintended and selected every item. The necessary funds were provided largely by the munificence of one family, assisted by the work and self-denial of other parishioners. The church is built of Corsicana brick, with cream stone facings, is about 125 feet long, and consists of a nave, choir, and transepts, the one on the north divided by two bays from the choir and containing the organ, and that on the south divided into choir and robing rooms, with priest's room above. The windows are all filled with antique painted glass, designed to suit the architecture, nearly all being memorials to departed priests and parishioners, and all from the studio of Fort Bros., Minneapolis. With the exception of the altar, reredos, and sacristy furnishings, all the furniture is new, built of solid oak, carved in a Churchly design, and stained to a "mission" color. The edifice is heated by natural gas and lighted by electricity, supplied through the latest fireproof attachments. The architect was Mr. Frank Croker, and the total cost about $18,000. The old frame building, which has served since the inception of the parish, has been moved to the rear of the church and completely renovated and furnished for a parish hall and Sunday school room at an expense of $1,000.

ST. JOHN'S CHURCH, CORSICANA, TEXAS.

RELIGIOUS EDUCATION AND THE TOLEDO (O.) PUBLIC SCHOOLS.

INCREASING interest in being shown in Toledo by the Board of Education and the Ministerial Union in the religious education of the young. The Board has provided that any Church organization can have the scholars attached to its Sunday school convene for religious instruction after 3 P. M. of any one week-day arranged for with the public school teachers. The necessity of the proper education of the children in religion and morals is being increasingly felt.

DEATHS AMONG THE CLERGY.

THIS WEEK are chronicled the deaths of four of the clergy—the Rev. ALFRED BROWN, the Rev. W. H. D. HATTON, the Rev. JOSEPH D. NEWLIN, D.D., LL.D., and the Rev. DANIEL HENSHAW, D.D.

THE REV. ALFRED BROWN passed away on November 28th. Accompanied by his wife, he left Ogden, Utah, on October 29th, with the intention of taking a month's rest. About three hours after leaving Ogden, Mr. Brown was taken very ill on the train, but went on to Denver, Colo., where he was taken to St. Luke's Hospital. He underwent an operation on the following Thursday and rallied from that quite well, but just as he could sit up a little, phlebitis set in and he had not strength enough to bear any more. After four weeks of intense suffering God called him.

Mr. Brown was ordained deacon in 1878 by Bishop Vail and priest in 1884 by Bishop Brewer. He served several churches in Montana and other western states, and at the time of his death was rector of the Church of the Good Shepherd, Ogden, Utah.

THE REV. W. H. D. HATTON, a retired priest of the diocese of Missouri, passed away at Harrisburg, Pa., on December 7th at the advanced age of 81 years. He was ordained to the sacred ministry as deacon in 1856, and priest the following year, by Bishop Lee. His first charge was Christ Church, Delaware City, Del., 1856-58, leaving that church to become rector of Holy Apostles' Church, St. Clair, diocese of Central Pennsylvania. In 1861 he became a chaplain in the United States army, attached to the famous First Pennsylvania Volunteers. After the war he filled charges in Kansas City, Mo., and Wyandotte, Kan., resigning the latter to accept the presidency of Jefferson City College, Jefferson City, Mo., an institution for the higher education of girls. He was a native of Carlow, Ireland.

THE REV. JOSEPH D. NEWLIN, D.D., LL.D., *rector emeritus* of the Church of the Incarnation, Broad and Jefferson Streets, Philadelphia, died on the evening of December 8th, of Bright's disease. Dr. Newlin was born in Philadelphia on September 8, 1833, and was the son of William Newlin, a prominent member of the Society of Friends, a descendant of Joseph Newlin, who came from England with William Penn. While a student at the university of Pennsylvania, from which he graduated in 1855, he decided to enter the Church and study for the ministry. He was ordered deacon in St. Mark's Church, Sixteenth and Locust Streets, on St. Matthew's Day, September 21, 1857, by the Rt. Rev. Alonzo Potter, D.D., and advanced to the priesthood in the same church by Bishop Potter on January 19, 1860. During this period, extending over two years, he was assistant to the Rev. Dr. Richard H. Wilmer, rector of St. Mark's, who was afterward (in 1862) consecrated Bishop of Alabama. In 1860 he was elected rector of the Church of the Incarnation, started as a mission in 1855, and entered upon his duties on Trinity Sunday, June 3, 1860. For forty-three years he continued as the head of what had become under his wise and judicious guidance one of the strongest and most influential parishes in the whole diocese. In February, 1903, Dr. Newlin, having resigned a year previous, was elected *rector emeritus*, and up to the time of his death continued and exercised an active ministry in the parish which he had formed and in which he was beloved and honored. The degree of Doctor of Divinity was bestowed by his *alma mater*, the University of Pennsylvania. For many years he was connected and served most faithfully as a member of the Standing Committee of the diocese, vice-president of the Bishop White Prayer Book Society, trustee of the Episcopal Hospital, on the Board of Council of the City Mission, on the Board of Control of the Diocesan Library, and a member of the Society for the Advancement of Christianity in Pennsylvania. Dr. Newlin was a sound and strong Churchman, and these traits with his always gentlemanly and courteous treatment of those with whom he came in contact, made him a peer among his fellow-men and an example worthy of many more followers than one finds among clergy and laity. In 1904, in commemoration of his long ministry, a fine $8,000 organ was placed in the chancel, and over $1,000 spent upon necessary improvements, the amount being contributed by the congregation. The burial office was beautifully rendered in the church on Friday afternoon, December 11th, at 3 o'clock, and notwithstanding a severe rain-storm the large edifice was crowded to the doors. The Bishop of the diocese, the Rev. Dr. Perry, the Rev. N. V. Levis (rector of the church), and the Rev. Edgar Cope (a former curate), officiated. Other clergy in the chancel were the Rev. Messrs. Duhring, Garland, Wood, Mitchell, Smith, Carpenter, and Medary. About forty other clergy, vested, were in the procession, many more being seated in the congregation. Interment was made at South Laurel Hill.

THE REV. DANIEL HENSHAW, D.D., *rector emeritus* of All Saints' Memorial Church, Providence, R. I., passed away very suddenly on December 10th, at Thomasville, Ga., where he had been spending the winter. He had only the day before completed his 86th year, and his health was about as usual. He was born in Baltimore, December 9, 1822, was ordained deacon in 1845 and priest December 20, 1846, his father, the Rt. Rev. John Prentiss Kewley Henshaw, the first Bishop of Rhode Island, admitting him. In 1847 he filled the office of assistant rector of St. Peter's Church, Baltimore. For a short time he took charge of Trinity Church, Washington, D. C., and in 1849 became rector of St. Paul's Church, Wickford, R. I., where he remained until 1853. Later he officiated at Manville, R. I., and New Haven, Conn. In 1854 he was called to St. Andrew's, Providence, R. I., which, being afterwards rebuilt

under his rectorship, was named All Saints' Memorial Church in honor of his father. He was very active in the missions of the diocese and many years a member of the General Convention. His fiftieth anniversary at All Saints' Church was celebrated in May, 1904, when a very large gathering of parishioners and friends was present.

A "CHURCH HALL" ESTABLISHED AT FAYETTEVILLE, ARK.

A "CHURCH HALL" has been established at Fayetteville, Ark., by the rector of the parish, the Rev. Thomas D. Windiate. It is known as Trinity Hall, and is primarily for students attending the State University, the Hall forming a home place for the young men, not necessarily Churchmen, with library and recreation room, and a daily chapel service is held with special instruction. Mrs. Anna P. West is the matron. Some of the men in the hall are studying for the ministry while doing mission work also, and several missions in the mountains and the surrounding towns are served from this point. The hall offers a university education to young men, including board and tuition, at a small cost.

NEW CHURCHES AND OTHER IMPROVEMENTS.

THE HISTORIC parish of Christ Church, Belleville, diocese of Newark, has taken steps to acquire a valuable piece of land fronting on Washington Avenue, the principal thoroughfare from Newark to Paterson, 207 feet frontage and 150 feet deep, on which the vestry propose to build a new church, parish house, and rectory. The parish was organized November 18, 1835. In the charter granted to Trinity Church, Newark, by King George II., dated February 10, 1746, it was required that one warden and five vestrymen should be chosen from the territory north of the Second River. The Belleville church was a chapel of Trinity, Newark, until the Act of Legislature in 1835. The old church built down the hill on the bank of the Passaic River in 1836 will not be sold or abandoned. The growth of the Dutch village of three hundred inhabitants of 1746 up the hill has made a new location almost imperative. The Rev. Cornelius S. Abbot has been rector since January 1, 1876.

PART OF the front wall of Trinity Church, Newark, N. J., has been rebuilt in stone, and new graceful stone columns forming part of the portico have been erected in place of the old brick wall and columns that were covered with stucco and painted. Long Meadow brownstone from Massachusetts was used for the new columns, each of which is in three sections. The same quarry has furnished the stone for the wall. Some time before his death the late Cortlandt Paker, then senior warden of the parish, suggested the improvements. In his will he had bequeathed $5,000 for the work, which cost about $6,000. Those who knew and remembered Mr. Parker's voice and vote in conserving the standards of the Church's faith and discipline in the General and Diocesan Conventions will look on the pillars and wall as symbols of his long and honorable life and character.

THE NEW $2,500 parish house of Grace Church, Carthage, Mo., has been completed It is constructed of rubble stone of an architecture to conform with the main body of the church. Besides a guild room, a large Sunday school room was included in the building, and in this room will be held the regular sessions of the kindergarten. A large kitchen is also a feature of the building.

PLANS for the parish building of St. Augustine's mission for colored people, Philadelphia, are completed. The building, costing $10,000, will be erected at Sixteenth and Jefferson Streets. The Rev. Henry S. McDuffey is the minister in charge, and has done an excellent work.

A NEW pipe organ is being erected in St. Paul's Church, Fayetteville, Ark., by the Bennett Organ Co., and Mr. Henry D. Tovey, director of the musical department of the University, has been engaged as organist. It will be installed in time for the Christmas services.

THE CORNERSTONE of the parish hall of Grace Church, Corona (diocese of Long Island), was laid on November 22d. The Bishop of the diocese and many of the clergy took part in the event.

MR. ALFRED C. HARRISON, a wealthy and liberal layman of the diocese of Pennsylvania, is building a chapel, 45x70 feet, on his sugar plantation at Ensenada de Mora, Cuba, for the use of his employes.

A RECTORY has been started for St. James' Church, Pewee Valley, Ky. (the Rev. Clinton Quinn, deacon in charge), and other improvements are contemplated.

NEW ORGANS are being installed in St. Mary's chapel, St. Katharine's School, Davenport, Iowa, and St. Stephen's Church, Spencer, Iowa.

MEMORIALS AND GIFTS.

THE SUM of $5,000 is being raised by a committee as a memorial to the late Mrs. Julia C. Whitaker, wife of the Bishop of Pennsylvania. The fund will be used in the support of a deaconess at the Church Training School and Deaconess' House at 706 Spruce Street, Philadelphia. Mrs. Whitaker died last spring, and besides her manifold labors she was always deeply interested in and working for the Deaconess' House.

GRACE CHURCH, Cedar Rapids, Iowa, has recently received a gift of two paintings to adorn the sanctuary on either side of the altar, which are the work of the well-known priest-artist, the Rev. Johannes A. Oertel, D.D. These exquisite decorations will be in place for the Christmas services.

AN UNCONFIRMED press report states that Mr. J. Pierpont Morgan has given $100,000 to the fund for rebuilding the churches destroyed in the great San Francisco fire. Contributions from other sources in the East will bring the fund near the $200,000 mark.

THE BOHLEN LECTURES FOR 1909.

THE ABOVE-NAMED lectures, given under the auspices of the Philadelphia Divinity School and Holy Trinity parish, Philadelphia, will be delivered by the Rev. Arthur Rogers, rector of West Chester, Pa., in Holy Trinity parish house, Philadelphia, on the Tuesdays in January and the first Tuesday in February, at 4 P. M. Admission is free and all are cordially invited. The subject is "The Relation Between Prophecy and Poetry: Studies in Isaiah and Browning," treated as follows: January 5th, "The Common Ground of Poetry and Religion—Isaiah Among the Prophets"; January 12th, "Browning Among the Poets"; January 19th, "Isaiah and Browning—The Use of Assyria"; January 26th, "The Remnant Shall Return—The Meaning of the Future"; February 2d, "The Force of Personality—The Besetting God."

IOWA EPISCOPATE ENDOWMENT FUND PRACTICALLY ASSURED.

THE CAMPAIGN for an increase of the endowment of the Iowa Episcopate, which was inaugurated last May to be directed by a committee of fifteen laymen, of which Mr. J. K. Deming of Dubuque is chairman, is fairly under way and is meeting with the desired success. The endeavor is to raise $50,000 in order that another Bishop may be secured either by division of the diocese or as Coadjutor. During the past three months Dean Sage has visited twenty-five of the parishes and missions and has received in cash and pledges $32,000. The interest of the whole diocese has been aroused and the loyal support of the people and clergy is secured. There is now no reasonable doubt but that the full sum asked for will be secured.

IN MEMORY OF REV. WILLIAM B. BODINE, D.D.

A SPECIAL service was held on Sunday afternoon last at the Church of the Saviour, West Philadelphia, at which time was unveiled a tablet to the memory of the late rector, the Rev. William Budd Bodine, D.D. Addresses were made by Bishop Whitaker

and the Rev. Wm. M. Groton. D.D., Dean of the Divinity School. Among the other clergy taking part in the service were the Rev. Dr. Charles G. Fisher, who represented Kenyon College; the Rev. Lucien M. Robinson, the Philadelphia Divinity School; the Rev. Samuel Kelly, the Princeton Club, and the Rev. I. Newton Stanger, D.D., the clergy of the diocese of Pennsylvania. The memorial is a bronze, life size, and represents Dr. Bodine in his vestments, with a Prayer Book in his hand and standing in a very characteristic attitude. The bronze is surrounded by a frame of Sienna marble.

PAROCHIAL MISSIONS.

A MOST successful mission was brought to a close in Holy Trinity Church, Lisbon, N. D., on Sunday evening, December 6th. It began Monday, November 30th, with the Rev. A. T. Young, rector of St. John's Church, Moorhead, as missioner. The programme carried out consisted of a short sermon each evening on the Prodigal Son and a series of instructions on the Church Catechism, together with the Question Box, the last evening being entirely devoted to answering questions. The interest taken was most satisfactory. Sufficient funds were raised to make needed improvements to the rectory.

DURING Advent Week a mission was held at St. Mark's Church, Seattle (the Rev. Dr. Llwyd, rector), conducted by the Rev. Ernest V. Shayler of Grace Church, Oak Park, Ill. Daily noon-day services were held in one of the large theatres down-town; there was a Bible Conference for women in the afternoons, and the special mission service each evening. At each of these services, Mr. Shayler gave an earnest sermon or address. The Instruction and Question Box of the evening were the means of giving definite, clear instruction to many from outside the Church who attended these services.

A "WEEK OF PRAYER" MISSION was held during the "Week of Prayer" at Brockville, Ont., the Rev. Frank J. Mallett, director of the Society of Mission Clergy, being missioner. Two parishes united in the effort, the services alternating between Trinity and St. Peter's. The attendance among Church people was large and encouraging, and the spiritual results were most apparent. About 130 resolution cards were formally accepted.

A MISSION was conducted at St. Alban's Church, Brooklyn, N. Y., during the entire Week of Prayer by the Rev. Alex. H. Backus, formerly of Mexico. Daily services were held at 7 (Holy Eucharist), 10:30, 3:15, 8, and 9 (after meeting). The church was crowded afternoon and evening, and many outsiders and careless were touched by the Church's appeal and awakened to a new interest in the spiritual life.

ARCHDEACON WEBBER conducted a successful mission at Grace Church, Memphis, Tenn., November 29th to December 6th. The interest continually increased and much good seemed to come from the services. His sermon-lecture on the Passion Play made a lasting impression on his hearers.

WORK OF THE WOMAN'S AUXILIARY.

THE DECEMBER meeting of the Long Island branch of the Woman's Auxiliary was held in St. Ann's Church parish house, Clinton Street, Brooklyn, on Thursday, December 10th. It was proposed to hold a missionary exhibit to last several days, each country to be represented by appropriate costumes, natural products, etc., and bright, short addresses to be given from time to time during the exhibition.

AT THE quarterly meeting of the Kentucky Woman's Auxiliary Executive Board, plans were discussed for the united Lenten work. At the request of the Missions House the branches will work for more than one station. This year the work will go to the Mission Hospital at Salt Lake, and to the Shoshone Indians in Wyoming. Papers on these fields will be prepared and read at the United weekly meetings.

FURTHER REPORTS OF OBSERVANCE OF THE "WEEK OF PRAYER."

IN ADDITION to the reports printed in the previous issue of THE LIVING CHURCH as to the observance of the Week of Prayer the following are chronicled:

IN THE diocese of Central New York the week was observed principally in the two largest cities, Utica and Syracuse. In Utica the services were held in Trinity Church, Bishop Olmsted being the principal preacher. In Syracuse the services were in St. Paul's Church, the principal preacher being the Rev. Douglas Matthews, rector of Zion Church. Rome.—THE WEEK was observed in Trinity Church, Shamokin, Pa., with services daily at 7:15. A total attendance of 242 men, making an average of forty per evening, was the result, as compared with 149 last year. Except on Tuesday evening the addresses were made by the rector of the parish, the Rev. H. G. Hartman. On Tuesday the Rev. Robert F. Gibson of Trinity Church, Williamsport, Pa., made the address.—AT SMETHPORT, in the diocese of Pittsburgh, there was a daily Celebration of the Holy Eucharist at 8 A. M., and a short service, with special interecessions each day, beginning at 12:10 P. M. and lasting twenty minutes.—CHRIST CHURCH, Temple, Tex., held a series of special prayer services, in which the rector had the assistance of a number of able speakers.—AT WELLSBURG, W. Va., services were held each evening at Christ Church.—THE LOCAL assemblies of the Brotherhood are said to be greatly satisfied at the observance of the week in New Orleans.—A MASS meeting was held during the week by the churches of Norfolk and Portsmouth, Va., at St. Luke's, Norfolk, to hear addresses on the needs and claims of the ministry. The Bishop presided, and the speakers were the Rev. W. M. Clark of Richmond and the Rev. William M. Groton, D.D., of Philadelphia.—AT MEMPHIS, Tenn., the week was observed according to the schedule suggested by President Gardiner of the Brotherhood. Midday services were held at Calvary Church, at which several hundred attended each day, the address being made by Archdeacon Webber. At St. Andrew's the Holy Communion was celebrated every day, with a special corporate Communion on St. Andrew's day. In the evenings mission services were held at Grace Church.—IN WILMINGTON, Del., the week's services began at St. John's Church with a sermon by the Bishop on "Prayer," and were continued on Monday at St. Andrew's. On Wednesday a service was held in Trinity Church, and the closing service was at "Old Swedes'," where the Bishop preached on "Sonship."

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REFORMED CHURCH MINISTER SEEKS HOLY ORDERS.

THE REV. A. PETER TULP, pastor of the New York Avenue Reformed Church, and president of the Newark Classis, has decided to enter the ministry of the Church, after consultation with Bishop Lines. It is understood that he will assist the rector of St. Paul's Church, Englewood, N. J. His change is "due to a long consideration and a deep personal conviction." He is a graduate of the New Brunswick Theological class of 1904.

BISHOP JARVIS' BURIAL PLACE.

THE LIVING CHURCH learns with annoyance that the report printed last week in regard to the alleged re-discovery of the burial place of Bishop Jarvis in the basement of Trinity Church, New Haven, Conn., is a canard. Bishop Jarvis, writes one who is fully informed in the matter, was buried in a spot which was beneath the altar of Trinity Church, New Haven, when the building had no recess chancel; and a large and conspicuous tablet in the Bishop's memory recorded (in the Latin tongue, to be sure) the fact that he was buried there. Neither the grave nor its stone were moved when the church was enlarged, and the place of interment was even more plainly seen than before by those who entered the crypt from the basement vestry-room. Eleven years ago, when Bishop Brewster was consecrated in Trinity Church and the centennial of Bishop Jarvis' consecration was observed, the crypt was opened to the public, and many entered it to show respect to the memory of the honored prelate who was buried there. And it has for some years been the custom that on certain days some of the flowers from the altar vases should be placed on Bishop Jarvis' grave.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Dean Hart on "The Book of Common Prayer."

THE REV. SAMUEL HART, D.D., Dean of the Berkeley Divinity School, delivered an address on the evening of December 10th at St. Paul's Church, Albany, on "The Book of Common Prayer," of which he is the official custodian, under the auspices of the Christian Studies Society. He gave an account of the development of the Prayer Book from the early days of Christianity to the present time, and concluded with an earnest plea to hold fast to the doctrines which it contains.

THE DIOCESE is to have a Church Club and preliminary steps have been taken to organize at a meeting of prominent laymen of Albany, Troy, and vicinity, held in the Bishop's house on Sunday evening, December 7th.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Personal.

THE REV. OSCAR S. MICHAEL, who recently accepted a call to San Francisco, during his seven years' rectorate of old St. John's, Philadelphia, built one of the largest and most practically serviceable parish houses in that city, restored the old church building, installed a fine new organ, and largely increased the endowment fund, besides adding several valuable memorials.

DELAWARE.

F. J. KINSMAN, Bishop.

Meeting of the Clerical Brotherhood.

THE CLERICAL BROTHERHOOD held its monthly meeting in Christ Church rectory, Christiana Hundred. The Essay was read by the Rev. H. B. Phelps of Newark, being a review of *Religion and Medicine*. After the usual discussion, followed by refreshments and music, a number of the wives of the clergy being invited this time, all adjourned to meet in January at St. Andrew's, Wilmington.

HARRISBURG.

JAMES H. DARLINGTON, D.D., Ph.D., Bishop.

Legal Possession of Millersburg Church Property Obtained.

LEGAL POSSESSION of the recently acquired property in Millersburg is to be had on January 1st. An order for chancel furniture and pews has been given. It is expected that the church building will be formally opened for service some time in January.

IOWA.

T. N. MORRISON, D.D., Bishop.

Deanery Meetings—Progress at Marshalltown.

THREE of the Iowa Deaneries have recently concluded meetings. The Sioux City Deanery met at St. George's Church, Le Mars, under the presidency of the Very Rev. Ralph P. Smith. The Bishop gave an address on "The Faith, and the Old and New Theology," and Dean Smith contributed a paper on "The Emmanuel Movement."—THE ANNUAL session of the Cedar Rapids Deanery took place on December 1st and 2d at Davenport, the meetings being held respectively at Grace Cathedral and Trinity Church. The Rev. Marmaduke Hare read a paper on "The Church and the Family." In connection with this meeting a session of the Woman's Auxiliary was held, with an address by Mrs. John Arthur, president. The second day a Sunday School Institute was held and addresses were made by the Rev. T. W. Jones, the Rev. John Arthur, and Mrs. A. O. Cole.—THE Des Moines Deanery meeting was held in St. Paul's Church, Harlan. The evening service included addresses on the topic "The Ideal Parish—Its Priest, Its People, Its Power," by Rev. Messrs. F. F. Beckerman, Seth M. Wilcox, and C. A. Corbitt.

ST. PAUL'S CHURCH, Marshalltown (the Rev. Wm. Pence James, rector), has received an advantageous offer of the church building formerly owned by the parish some thirty years ago, and which was lost through a lack of interest in the work of the Church. The rector and vestry are favorably considering the purchase of this building and the placing of it in thorough repair. It is a stone structure of Churchly design, and its rededication to the service of the Church will prove a strong testimony to the increase of interest which has been brought about in this parish during the past six years.

KANSAS.

F. R. MILLSPAUGH, D.D., Bishop.

Wichita Rectory Robbed a Third Time.

FOR THE third time the Rev. Percy T. Fenn, D.D., rector of St. John's Church, Wichita, has had the misfortune to be robbed, thieves breaking into his study, ransacking the rooms and carrying off many small articles. He has offered a reward for the conviction of the thieves. The previous thefts were from the rectory.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

General and Parochial Notes.

THE ANNUAL meeting of the Laymen's League was held last week at Christ Church Cathedral. Reports were read showing progress in all departments of the work. All of the former officers were reëlected.

GRACE CHURCH, Louisville, has secured Sister Mary Hamilton, deaconess, as its regular parish visitor. Increasing attendance at the church and Sunday school has

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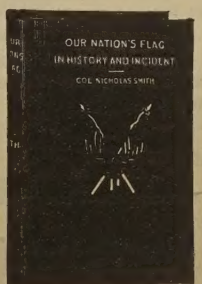

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THE CHOIR of St. George's mission, Parkland, has been provided with suitable vestments, which adds much to the dignity of the service. Practically all of the church and mission choirs in Louisville are now vested.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Rapid Development of the Work at Corbin.

THREE YEARS ago a mission was planted at Corbin, a mountain town in the diocese of Lexington, Kentucky, and a lay reader placed in charge. There was a small congregation until about three years ago. Then, with the advent of Mr. Charles E. Crusoe to take charge of the congregation, a rapid change for the better took place. The congregation and Sunday school have both outgrown the capacity of the little church, and a movement is on foot to enlarge it. The congregations at the present time are absolutely unable to get into the church.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Projected Improvement to the Church of the Transfiguration, Brooklyn.

THE OLD frame building on Fulton Street, Brooklyn, owned by the Church of the Transfiguration, has been sold, being no longer available as a parish house. The Church of the Transfiguration was erected by the gifts of the churches and individuals of the diocese and is to be a memorial to Bishop Littlejohn. The amount received for the old house was enough to clear off all indebtedness upon the building and leave a balance of about $1,000, which will probably be reserved toward the erection of a new and modern parish house on the lots owned by the parish of the Church of the Transfiguration adjoining the edifice.

THE REV. W. N. ACKLEY, rector of St. Andrew's Church, Fiftieth Street and Fourth Avenue, Brooklyn, who is also past grandmaster of the Masons of the state of Rhode Island, held a special service on Sunday, December 13th, and preached before the master and brethren of Day Star Lodge and sister lodges. The sermon was heard by a large delegation of the fraternity; it bore on the application of Masonic teaching.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

New Orleans Clericus Entertained—Personal.

THE NEW ORLEANS CLERICUS was entertained by the Rev. Dr. C. L. Wells in November. There was a special service held at Christ Church chapel for the clergy on November 13th.

BISHOP SESSUMS is expected in New Orleans Christmas week. The report is that his health is much improved.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

Work of the Mercy Association—Observance of Peace Sunday.

AT THE annual meeting of the Association for the Work of Mercy held lately at the home in Roxbury, there were encouraging statements made. Mrs. Malcolm Storer read the annual report, which was full of encouragement of the year's activities. The home has cared for fifty-eight cases the past twelve months besides doing much outside work, and many of the former residents are happily married and their husbands join in grateful appreciation of the work of the home.

"PEACE SUNDAY" will be observed at Trinity Church, Boston, on December 20th, in accordance with the general intention throughout the United States. The Rev. Dr. Mann will preside, and the speakers will be Bishop Lawrence, who is vice-president of the society, and former Chief Justice John H. Stiness of Rhode Island, who has spoken and written effectively on peace and arbitration, and who has been prominent in the Mohonk Conferences.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

A Day of Instruction and Prayer.

A DAY of instruction and prayer was conducted by Bishop Lines in Trinity Church, Newark, on Friday, December 11th, for the diocesan branch of the Woman's Auxiliary and the women of the diocese generally. In spite of the inclement weather about one hundred members and friends attended and remained throughout the day. The Bishop appealed for personal responsibility among the women, not asking for a frivolous life, or a hard, rigid one, but for joy and forgetfulness of self, and a meeting of responsibility.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Cleveland Clericus Hears Addresses from Brotherhood Men—The Emmanuel Movement—Notes.

THE MEMBERS of the Cleveland Clericus were the guests of Dean Du Moulin at luncheon at the deanery, adjoining Trinity Cathedral, Cleveland, on St. Andrew's day. Following the luncheon addresses were made by Mr. Robert H. Gardiner, president of the Brotherhood of St. Andrew, and Mr. John M. Locke, a Council member, who were passing through the city. A regular meeting was held on December 7th in Trinity Cathedral House, the Rev. Charles S. Davidson reading a thoughtful paper on "The Essential Weakness of the Brotherhood of St. Andrew, and the Remedy." About twenty-five of the clergy were present.

ST. PAUL'S CHURCH, Cleveland, was filled beyond its seating capacity on the afternoon of December 11th, when the Rev. Dr. Samuel McComb of Emmanuel Church, Boston, spoke upon the subject of "The Emmanuel Movement." Series of addresses on this topic by Dean Du Moulin of Trinity Cathedral and the Rev. Dr. Walter R. Breed, rector of St. Paul's, has done much to prepare the way for Dr. McComb and increase the local interest in the movement. Dr. McComb's lecture dealth with the principles underlying the work at Emmanuel Church.

AT A MEETING of the Woman's Auxiliary, held in St. Paul's Church, Cleveland, on Thursday, December 10th, an address on "Diocesan Missions," illustrated with views of the various stations and a map of the diocese, was made by the Ven. A. A. Abbott, Archdeacon of Ohio.

ON FRIDAY evening, December 11th, the Rev. Clarence A. Langston, the new rector of St. Paul's Church, East Cleveland, was tendered a complimentary dinner by his vestry.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Centennial of St. James' Parish, Philadelphia, to be Commemorated—Conference of the Church Unity Society—In Aid of San Francisco Churches—Notes.

A WEEK of services will be held next April, commemorating the centennial of the parish of St. James' at Twenty-second and Walnut Streets, Philadelphia (the Rev. Wm. C. Richardson, D.D., rector). Originally St. James' was one of the three united parishes under the rectorship of the saintly Bishop

[*Continued on Page* 248.]

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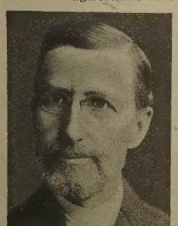

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The Church at Work

[*Continued from Page* 246.]

White, the others being Christ Church, Second and Market Streets, and St. Peter's, Third and Pine Streets. Already preparations are being made for a proper observance of the event.

A CONFERENCE of the Church Unity Society was held in the parish building of the Church of the Holy Trinity, Philadelphia, on Thursday night last, and the topic "The Trend Towards Church Unity" was discussed. Bishop Mackay-Smith presided and a paper was read by the Rev. Newman Smyth, D.D., the distinguished Congregational minister of New Haven, Conn.

A COMMITTEE consisting of George C. Thomas, George Wharton Pepper, Theodore Morris, and Morris Earle is raising the sum of $25,000 to send to the diocese of California to aid in rebuilding the churches damaged and destroyed at the time of the earthquake.

THE REV. W. HERBERT BURK, rector of All Saints', Norristown, Pa., and minister in charge of the Washington Memorial chapel, has, much to the gratification of his congregations, announced the withdrawal of his resignation. The vestry of All Saints' has increased his salary and granted him a leave of absence for ten months.

THE CITY TROOP, which dates from Colonial times, made its annual visitation to St. James' Church, Twenty-second and Walnut Streets, Philadelphia, on Sunday afternoon last in commemoration of the death of Washington. The sermon was delivered by the rector, the Rev. Dr. Richardson.

THE REV. SNYDER B. SIMES, rector of Gloria Dei (Old Swedes'), on Sunday morning last reviewed the work done by him in the past forty years, he having been the incumbent during that period in this parish, which dates back considerably over 200 years.

A BANQUET was held on Friday night last at Philadelphia by the members of the Gallaudet Club in honor of the 125th anniversary of the birth of the Rev. Thomas Hopkins Gallaudet, the founder of the deaf-mute instruction in the United States. The members of the club are all deaf-mutes.

THE BISHOP of South Dakota addressed the Clergy Missionary Society at the Church House on Monday, December 7th, and pleaded urgently for young men to fill several important stations in his jurisdiction.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Conference of Pittsburgh Archdeaconry.

A SECTIONAL conference of the Archdeaconry of Pittsburgh was held at Christ Church, Greensburg (the Rev. A. S. Lewis, rector), on Tuesday and Wednesday, December 1st and 2d, Archdeacon Cole presiding. Two new Sunday schools were reported, one at Moxham, a suburb of Johnstown, opened by the rector of St. Mark's Church, Johnstown; the other for colored children in the Poplar Alley district, Pittsburgh, under the charge of the Rev. Scott Wood of St. Augustine's Church. In the latter it is hoped that some industrial work can be started in connection with the school in the near future. At noon prayers for missions were said, followed by a discussion on "Ways and Means in Mission Work," opened by Mr. T. M. Hopke of McKeesport. In the afternoon the work of the Brotherhood of St. Andrew was presented to the assembly by Mr. W. Richards of Braddock. The claims of the Woman's Auxiliary were presented by Mrs. Marcellin C. Adams, and those of the Junior Branch by Miss Mary C. Barnett. There was a good attendance.

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